CHAMPURAMAYANAM

AYODHYA-KANDA

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CHAMPURAMAYANAM

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With Introduction, English Translation, Etc. by

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अथ सरसिजयोनेराज्ञया रामवृत्तं
करबदरसमानं प्रेक्ष्य दृष्ट्या प्रतीच्या ।
शुभमतनुत काव्यं स्वादु रामायणाख्यं
मधुमयफणितीनां मार्गदर्शी महर्षिः ॥

—चम्पूरामायणे I 8

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INTRODUCTION

A literary composition is generally termed Kāvya[1] in Sanskrit. This Kāvya is recognised to be of two kinds—1. Dṛs'ya and 2. S'ravya. Under DṚS'YA, we have the *drama* and such other *see-able* literary writings, while under S'RAVYA, we have[2] 1. the Prose 2. Poetry and 3. a mixed variety of prose and poetry called the CAMPŪ.

A Campū is expected to provide full scope for the poet to reveal all his talents and to entertain the reader with varying melodies.[3] Daṇdin recognises this type of composition in his Kāvyādars'a where he defines it thus—'गद्यपद्यमयी चम्पूः'.[4] From this, it is obvious that the Campū kind of literature was current, even before him, i.e. the 7th cent. A.D. But no Campū Kāvyas as such belonging to that

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1 Cf. (a) रमणीयार्थप्रतिपादकः शब्दः काव्यम् ।—जगन्नाथपण्डितः

(b) वाक्यं रसात्मकं काव्यम् ।— Sāhitya Darpaṇa I

(c) तददोषौ शब्दार्थौ सगुणावनलंकृती पुनः क्वापि—Kāv. Pra. I

(d) शरीरं तावदिष्टार्थव्यवच्छिन्ना पदावली—Kāv. I 10.

(e) निर्दोषा लक्षणवती सरीतिर्गुणभूषिता ।
सालंकाररसानेकवृत्तिर्वाक् काव्यनामभाक् ॥—Candrāloka I 7.

2 गद्यं पद्यं च मिश्रं च तत् त्रिधैव व्यवस्थितम् । —Daṇḍin.

3 Cf. Bhoja's praise of the Campū-style in his चम्पूरामायण I 3
गद्यानुबन्धरसमिश्रितपद्यसूक्तिः हृद्या हि वाद्यकलया कलितेव गीतिः ।
तस्माद्दधातु कविमार्गजुषां सुखाय चम्पूप्रबन्धरचनां रसना मदीया ॥

4 गद्यपद्यमयं काव्यं चम्पूरित्यभिधीयते—Vis'vanātha.

Anup:

period are available. (The (1) Jivandhara-campū by Haricandra is assigned to the 6th cent. A.D. by some scholars, while Prof. T.S. Kuppuswamy Sastri[5] holds that he lived after 900 A.D. No doubt one Haricandra is spoken of as a celebrated author by Bāṇa[6], but we cannot be sure that the [7]Haricandra mentioned by Bāṇa is the [8]same as the author of the Jīvandhara-campū. Although earlier campū works are not available, the campū style must have been freely employed for their compositions by writers even from early times, for, we have in the [9]Vedic Akhyānas, in the Buddhistic Jātakas, in the Purāṇas and in fables, plenty of passages where prose comes in between verses. However, the earliest Campū kāvyas as such that

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5 Intro. Nīlakaṇṭhavijaya (Bālamanorama Series)

6 पदबन्धोज्ज्वलो हारी कृतवर्णक्रमस्थितिः ।
भट्टारहरिचन्द्रस्य गद्यबन्धो विभाव्यते ॥ —Harṣacarita.

7 Haricandra is classed with other great poets in the Sadukti-karṇāmṛta (5139)—

सुबन्धौ भक्तिर्नः क इह रघुकारे न रमते
धृतिर्दाक्षीपुत्रे हरति हरिचन्द्रोऽपि हृदयम् ।
विशुद्धोक्तिः सूरः प्रकृतिमधुरा भारविगिरः
तथाप्यन्तर्मोदं कमपि भवभूतिर्वितनुते ॥

8 Hultzsch denies the identity (Journal of the Mythic Society XII, 318); and Peterson is uncertain (see his Report on the search of Sanskrit Mss. in the Bombay circle I to IV)

9 e.g. शुनःशेफोपाख्यान otherwise known as हरिश्चन्द्रोपाख्यान in the ऐतरेयब्राह्मण.

we are now aware of belong to the 10th cent. A.D.[10] and they are (2) NALA-CAMPŪ (or the Damayantī-kathā) by Trivikrama or Simhāditya (914-16 A.D.) and (3) YAS'ASTĪLAKA of Somadeva[11] (951 A.D.) The (4) Rāmāyaṇa-campū by Bhoja (1048-63 A.D.) comes next and is a very popular campū. Abhinava Kālīdāsa, who has not left his real name, also belongs to the 11th cent. and his (5) Bhāgavata campū is noteworthy. Ananthabhatta[12] the author of the (6) Bhārata-campū and another (7) Bhāgavata-campū is said to be a rival of Abhinava Kālīdāsa. Although rivalry between poets should mean that they are generally contemporaries, some scholars hold that Ananthabhatta belongs to the 15h cent. A.D. The (8) Vis'vaguṇārdarṣ'a campū of Venkatādhwarin (17th cent.) is a very famous and remarkable production which is both instructive and interesting as it is satirical from beginning to end, [13]exposing the defects of the social and religious

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10 The inscriptions of हरिषेण which belong to the early centuries of the Christian Era are of course in the Campū-style.

11 This Somadeva is different from the author of the Kathāsaritsāgara.

12 दिगन्तरलसत्कीर्तिरनन्तकविकुञ्जरः ।
प्राणैस्तुल्यं सरस्वत्याः प्राणैषीच्चम्पुभारतम् ॥

13 It is said that before the author could complete this satirical work he lost his sight and that he regained it only after praising Lakṣmī and S'rīnivāsa by writing the two excellent stotras, viz. लक्ष्मीसहस्रम् and श्रीनिवाससहस्रम् ।

THE AUTHOR

The view that the Campūrāmāyaṇa is the work of Bhoja (of Dhāra) is probably wrong; for, the colophon of the work simply states that it is 'विदर्भ-राजविरचित.' The exact name of the author is not mentioned. But at the beginning of the Yuddha-kāṇda, its author Lakṣmaṇa clearly states that the earlier Kāṇdas were composed by Bhoja,[28] which we may accept as quite reliable. Then comes the question 'Who is this Bhoja ?' He cannot be the same as the author of the Sarasvatikaṇthābharaṇa S'ṛṇgāraprakās'a etc. as the colophons of these works are not the same as that of the Campū Rāmāyaṇa. Cf.

I a) इति श्री महाराजाधिराज श्री भोजदेवविरचिते सरस्वतीकण्ठाभरणे...

b) इति श्री महाराजाधिराज श्री भोजदेवविरचिते शृङ्गारप्रकाशे...... ।

II इति श्री विदर्भराजविरचिते चम्पूरामायणे...।

The Sarasvatīkaṇthābharaṇa, S'ṛṇgāraprakās'a and other works are assigned to Bhoja of Dhāra. The city of Dhāra is in Mālva, while Vidarbha, of which the author of the Campūrāmāyaṇa was king, is Berar. There is also this geographical difficulty to accept the identity.[29]

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28 Cf. चेतः स्निह्यति तत्र देशिकपदाम्भोजे च भोजे मम । I d. and भोजेन तेन रचितामपि पूरयिष्यन्नल्पीयसापि वचसा etc. 2 ab.; also Ghanas'yāma (Tanjore Palace Mss. Catalogue VII 3149)-- अथ विदर्भदेशाधिपतिः कविवदान्यः स्वयं कविः भोजराजः पञ्चकाण्डीं.. ...

29 There have been several Bhojas. See R. Mitra, J.A.S. Bengal XXXII 93 and Weber's Indian Literature.

Life of Bhoja

Bhoja of Dhārā, to whom tradition assigns[30] the Campūrāmāyaṇa, was the celebrated king of the Paramāra dynasty. He is known to have been a centemporary of king Anantha of Kās'mir[31] (1028–1089 A.D.). Bhoja had a very glorious reign between 1018 and 1063 A.D. Abdul Fazl, in his Ain-i-Akbari says that it was Bhoja who shifted his capital to Dhārā from Ujjaini.[32]

Bhoja was a great warrior. He fought several battles with neighbouring kings as also with the forces of Muhamad of Ghazni. Besides this, he was a great patron[33] of learning, being himself very learned. "A Mosque[34] at Dhārā now occupies the site of the King's Sanskrit College, in a temple dedicated appropriately to Sarasvati, the goddess

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30 Karuṇākara says that Bhoja wrote the Campū to illustrate his views on Grammar recorded in his सरस्वतीकण्ठाभरण (See Triennial Catalogue of Sanskrit Mss. Madras IV 5459) This view is not reliable as the writer couples the names of Bhoja and Kālidāsa.

31 See Rājataraṅgiṇī VII 190–193, 259. and Seshagiri Sastri (I.A.) Indian Antiquary I 340.

32 See Seshagiri Sastri, I.A. I 319.

33 The Bhojaprabandha states that Bhoja used to honour every poet who composed a good s'loka in Sanskrit, by paying him so many lakhs of coins as the number of the letters in the s'loka. Cf. 'राजा (अक्षर) लक्षं ददौ' ।

34 Krishnamachariar's Classical Sans. Literature P. 501.

of Learning." "The great Bhojpur lake[35], a beautiful sheet of water to the south-east of Bhopal, covering an area of 350 sq. miles formed by masonic embankments closing the outlet in a circle of hills, was his noblest monument and continued to testify to the skill of his engineers until the 15th century when the dam was cut by order of a Mohammadan king and the water drained off. The bed of the lake is now a fertile plain intersected by the Indian Midland Railway."

There are some works named Bhojaprabandha, which describe Bhoja as scholar, poet and patron of learning and give us an account of his life. The works are variously written by Ballāla[36], Merutuṅga,[37] Rājavallabha,[38] Vatsarāja,[39] Subhas'ila,[40] and Padmagupta.[41] There is also an anonymous poem Bhojaprabandhasāra,[42] besides Bhojacarita,[43] and Bhojarājasaccarita, a play in two acts by Vedānta Vāgīs'a Bhattācārya.[44]

The following early life of Bhoja can be gathered from the Bhojaprabandha and the Bhoja-

35 Malcolm. Central India I 25; Kinclaid, I.A. XVII 350

36 Printed at the Nirnayasagar Press.

37 (C.C.) Aufracht's Catalogus Catalogorum I 418.

38 William Taylor's Catalogue I 63.

39 C.C. I 418. 40 Peterson's Report III 405.

41 See Introduction to नवसाहसाङ्कचरित (Bombay edition).

42 Gustav Oppert's Lists of Sanskrit Mss. 3667.

43 C.C. III 90 44 C.C. I 418.

rājāṅka, an one act play by Sundaravīrarāghava.[45]

Bhoja was a minor when his father Sindhula died and hence, his uncle Muñja ascended the throne. The young prince was very popular and had become very proficient in all the KALĀS. Envious of this, Muñja consulted an astrologer regarding the future of Bhoja and to his dismay learnt that he would reign for 55 years.[46] Thereupon Muñja decided to have the prince murdered secretly in a jungle and entrusted a tributary of his, named Vatsarāja, with the task of carrying out his decision. But the latter took pity on the young prince and concealed him somewhere. He however informed the king that he had murdered Bhoja and in proof of that showed him a sword besmeared with blood. He also gave him a green leaf on which a s'loka[47] was written by Bhoja in his own handwriting to point out that temporal fortunes were after all hollow. On reading it Munja became full of remorse. Later, learning that Bhoja was alive, he vacated the throne in his favour and retired to the forest as an ascetic.

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45 See Triennial Catalogue II 2413.

46 The astrologer's prediction was—पञ्चाशत्पञ्चवर्षाणि सप्तमासा दिनत्रयम्। भोजराजेन भोक्तव्यः सगौडो दक्षिणापथः ॥

47 मान्धाता च महीपतिः कृतयुगालङ्कारभूतो गतः
सेतुर्येन महोदधौ विरचितः क्वासौ दशास्यान्तकः ।
अन्ये चापि युधिष्ठिरप्रभृतयो याता दिवं भूपते
नैकेनापि समं गता वसुमती नूनं त्वया यास्यति ॥

Several humourous stories about Bhoja's court-poets are related by Revaṇa Ārādhya (10th cent. A.D.) in the Kavisamayavilāsa.[48]

Works of Bhoja

Many works on various branches of general and scientific literature such as grammar, philosophy, astronomy, medicine, law, architecture and trade are attributed to Bhoja. The following are some popular works[49] of his.

Original Works—१. सरस्वतीकण्ठाभरण २. शृङ्गारप्रकाश ३. सङ्गीतप्रकाश ४. आख्यायिकाशृङ्गारमञ्जरी[50] ५. चम्पूरामायणं ६. शिवदत्तस्तोत्र[50] ७. विद्याविनोद[50] ८. चाणक्यनीतिसार(?)[56] ९. शालिहोत्र १०. तत्त्वप्रकाश[52] ११. युक्तिकल्पतरु[51] १२. सुभाषितानि (an anthology)[50]

Commentaries—१. राजमार्तण्ड[53] २. रघुवंशव्याख्या[54] ३. शिवतत्त्वरत्नकलिका[50] ४. राजवार्तिक (सांख्य)[55]

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48 Mysore Oriental Library Mss. Catalogue 243.

49 For a complete list of works, see Aufracht's Catalogus Catalogorum I 418, II 95; Bhandarkar's Report on the search for Sanskrit Mss. [1897] XXXVII; Catalogue of Mss. in Kasmir 37F; and Z.D M.G. XXVII 67.

50 Mentioned in the introductory portion of the युक्तिकल्पतरु Bombay edition.

51 See Keith's Hist. of Sans. Lit. P. 465, n. 5.

52 *Ibid* Page 481, n. 4.

53 This is a commentary on the Yogasūtras. See Keith, Op. Cit. Page 491.

54 See Dr. Krishnamachariar Op. cit. page 118 n. 2.

55 रणरङ्गमल्ल or भोज. See Kelth Op. Cit. page 489.

56 See Keith Op. Cit. page 228.

॥ श्रीः ॥

॥ चम्पूरामायणम् ॥

अयोध्याकाण्डः

गच्छता दशरथेन [1]निर्वृतिं [2]भूभुजामसुलभां भुजाबलात् ।
[3]मातुलस्य नगरे युधाजितः स्थापितौ भरतलक्ष्मणानुजौ[4] ॥१॥

अथ दशरथः पुत्रं रामं स्वतस्त्रिजगत्पतिं
स्वविषयमहीमात्रे कर्तुं पतिं [5]विदधे [5]मतिम् ।
भुवनभरणे [6]कल्यं [7]कल्याणभूधरमादरात्
स्वगृह[8]पटली[9]धुर्यस्तम्भं विधातुमना इव ॥२॥

तदनन्तरमसौ संमन्त्र्य मन्त्रिभिः सह पौरवृद्धान् [1]वृद्धश्रवः[2]पुरोधः-

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Bharata and Lakṣmaṇa's [4]younger brother (S'atrughna) were left to remain in the city of Yudhājit, their [3]maternal uncle, by Das'aratha who was experiencing the happiness[1] (secured) by the prowess of his arms, which is not easy to find in the case of kings.[2] [1]

Then Das'aratha [5]made up his mind[5] to make his son Rāma who was by himself the lord of the three worlds, the king of just that much of the earth as was his kingdom, like one who desires to make the mountain of [7]gold [6]which is [8]capable of supporting the whole Universe, (just) a pillar to [9]support the [8]roof of his house, out of regard for it. [2]

Afterwards having taken counsel with his ministers, he convoked an assembly of the elders of the town who equalled the [2]preceptor of [1]Indra, (i.e. Bṛhaspati) and addressed them thus

**समान्समाहूय समादिदेश — "विदितमेव हि भवतां '[3]शिवतातिमेव मतिं दधानाः [4]सुपथा संचरमाणाः प्राणिनां दयमानमानसा मानधनाः §यशः[5]समार्जनजागरूकाः जनोपताप†[6]संमार्जनतत्पराः परां [7]निर्वृतिमुपेत्य [8]देवभूयं गताः सर्वे नः पूर्वपुरुषाः' इति। तस्मादस्माभिरपि तेषां ‡[9]मनीषामनुसरमाणैरेतावन्तं कालं परिपालिताः किल सकलाः प्रजाः। [10]प्रमाणमत्र परिपालन*क्रियामिमां मदीयामनुभवन्तो ननु भवन्त ‡‡एव। भवताम् §§अभ्युपगमानां [11]निगमानां [12]प्रतीपगामिनीं [13]पदवीं न [14]प्रत्येति खलु लोकस्तदस्ति किंचिदभ्यर्थनीयम्[15]!

मम सुरनरगीतख्यातिभि[1]र्हेतिभिर्वा
दिवि भुवि च समान[2]प्रक्रमैर्विक्रमैर्वा।

** समान्पुरोहितान् § अयशःसंसरणिसंमार्जनजागरूकाः † मार्जनपराः ‡ सरणिम् * क्रियामनुभवन्तो ‡‡ एवम् §§ अभ्युपगतानां निगमानां वा

—"It is of course, well-known to you that all our ancestors attained [8]divinity after securing maximum [7]happiness, having a [3]propitious bent of mind, trodding on the [4]right path[4], having a mind full of sympathy for all beings, considering honour as their wealth, vigilant in [5]gaining glory, and devoted to the [6]removal of people's troubles. Hence indeed, all my subjects were ruled all this time by me too, following their (i.e. my ancestors') [9]course. The [10]proof for the same is, in fact, yourselves who are experiencing such a rule of mine. No person ever [14]takes a [13]course which is contrary[12] to the [11]codes laid down by you; hence there is something to be requested[15] (of you).

[3]Old age, which can not at all be avoided either by the [1]weapons of mine whose glory is sung by both gods and

नियतमपरिहार्या या [3]जरा सा मदङ्गे
[4]विकचकमल*षण्डे[5] चन्द्रिकेवाविरासीत् ॥३॥

तस्मात्समस्तक्षत्रवर्गगर्व[1]पाटन†वरिष्ठधारा[3]परश्वथभरणवेषभार्गवभङ्गात् [4]अपरिच्छिन्नतरशौर्यशालिनि सौजन्यभाजने जनानुरागनिलये निर्मत्सरे वत्सले वत्सेऽस्मिन् [5]विश्वम्भराभारं चिरकालधार्यमाणम् ‡आर्यैरनुमतः सन्नवतार्य विश्रान्तिसुखमनुभवितुमभिलषामि" इति । ततः [6]प्रावृषेण्य-[7]पयोवाहव्यूह[8]स्तनित§[9]निनदाकर्णनसमुदीर्णनिरतिशयाह्लादसंसर्ग[10]निरर्गल-निर्गलत्केकालापिनः [11]कलापिन इव जनाः प्रमदभवकलकलरव[12]मुखरित-[13]हरिन्मुखा बभूवुः ।

* खण्डे † पट्टधारा ‡ आर्यैरमात्यैः § नादाकर्णन०

men, or by my valiant deeds [2]performed equally both in heaven and on land has come upon my limbs just as moon-light on a [5]grove of [4]full-blown lotuses. [3]

Hence, I desire to enjoy the happiness of rest having transferred, with the permission of you noblemen, the long-borne burden of the [5]earth to my dear son, who possesses a valour [4]which has [4]not been [4]accurately [4]determined because of his defeating even Paras'urāma, whose personality was fierce by reason of his holding an [3]Axe the sharp edge of which was [2]most [2]distinguished in [1]destroying the pride of the entire warrior class, who is the receptacle of every good behaviour, who is the abode of the love of all people, who is free from malice and who is very affectionate." Then the people, just like [11]peacocks who utter their cackles that flow out [10]spontaneously owing to the association of excessive joy sprung from hearing the [8]thunder [9]sound of an assemblage of [7]clouds of the [6]rainy [6]season, became such that the [13]quarters [12]echoed their indistinct utterances that came forth out of excessive joy.

आनन्दबाष्प[1]विसरो *वदने प्रजानाम्
आविर्बभूव [2]मकरन्द इवारविन्दे ।
रामस्य कान्तिमभिषेकदिने [3]भवित्रीं
प्रक्षाल्य चक्षुरिव वीक्षितुमादरेण ॥४॥

राजापि तेषां [1]संपत्स्यमानमहोत्सवोत्सुकजन[2]संमर्दजनिष्यमाण[3]रजो-[4]राजि†पात[5]परिजिहीर्षयेव [6]रोमाञ्चप्रपञ्चेन [7]कञ्चुकिताङ्गानां [8]प्रमाणातीतां प्रीतिं प्रपन्नानां हर्षप्रकर्षेण द्विगुणीकृतमानन्दमन्तर्नियम्य[9] सुमन्त्रप्रमुखान् मन्त्रिमुख्यानेवमाचख्यौ[10] ।

" अस्माननाश्रिततपोवनभूमिभागान्
[1]उन्मुच्य मार्गपरिपालनजागरूकान् ।

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* नयने † व्रात

There arose, just as [2]honey in the lotus, a [1]stream of tears of joy in the countenance of people as though eagerly to behold after cleansing their eyes, Rāma's grandeur [3]to [3]come forth on the day of his consecration. [4]

The king too having [9]suppressed within himself his satisfaction which was doubled by the excessive joy of those persons who experienced [8]boundless delight and whose limbs were [7]covered with an [7]armour, as it were, by the [6]manifestation of [6]horripilation as if [5]with a [5]desire to [5]avoid the settling down on them of the [4]cloud of [3]dust caused by the [2]gathering of people eager to behold the great joyous occasion that [1]was to [1]come [1]forth and [10]addressed the chief ministers such as Sumantra and others, thus—

"Leaving[1] me, who has not yet resorted to penance groves and who is still vigilant in protecting people in the right way, how can such an attachment of the people arise

[2]अम्लान[3]मौग्ध्यमचिराद्वलम्ब्य रामम्
एवंविधः कथमुदेति जनानुरागः ” ॥५॥

तेऽपि [1]नियमितनिजमनोरथाय दशरथाय सविनयमेवं व्यजिज्ञपन्—

“ देवे स्थितेऽपि तनयं तव रामभद्रं
लोकः स्वयं भजतु नाम किमत्र चित्रम्[1]।
चन्द्रं विना [2]तदुपलम्भनहेतुभूतं
[3]क्षीरोदमाश्रयति किं [4]तृषितश्चकोरः ” ॥६॥

तदनन्तरं [1]त्वरे [2]तत्परस्तत्त्वविदां *[3]वरिष्टस्य वसिष्ठस्य शासनात् अभिषेकोपकरणाहरणाय सामात्यः पौरवर्गः ।

आहूय रामं विनयाभिरामम् [5]आविःप्रमोदः प्रभुरेवमूचे ।
‘तवोत्तमाङ्गे[3] मुकुटं[4] विधातुमह्नाय[1] तिष्ये[2] दिवसे यतिष्ये’ ॥७॥

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* वरस्य

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so soon with regard to Rāma whose [3]boyish [3]innocence has [2]not yet [2]disappeared ?” [5]

They too respectfully replied Das'aratha whose desire was [1]definite, thus—

“Although your majesty remains the ruler, let the people voluntarily take to serve Rāmabhadra, your son. Where is any [1]wonder in it ? Would the [4]thirsty cakora seek, instead of the moon, the [3]milk-ocean which has been the cause for [2]its [2]birth ? [6]

Afterwards that [2]diligent assemblage of citizens together with the ministers [1]hastened to collect the materials required for consecration according to the command of Vasiṣṭha, the [3]most [3]distinguished among persons conversant with such affairs.

Having summoned Rāma charming with his modesty,

There is a philosophic significance in this poem.

अथ दशरथमनोरथं कौसल्यायै निवेद्य स्वभवनमुपागतस्य रामस्य भगवान् वसिष्ठः संजातकौतुकः[1] कौतुकमङ्गलं[2] निर्वर्तयामास ।

[9]आपूरयन्मङ्गल[10]तूर्यघोषैः [10]आशा[2]वशा[3]वल्लभ[4]कर्णतालान्[4] ।
[5]उज्जृम्भितः [7]कोऽपि [8]गिरामभूमिः [6]उन्मत्तकः *पौरजनातिमोदः ॥८॥

तत्र ।

✓ यामेवाहुर्निशिचरकुलोन्मूलने[1] मूलहेतुं
यस्याश्चित्तं प्रकृतिकुटिलं गात्रमित्रं बभूव ।
× अम्भोजिन्याः शिशिर†सरसः [2]कासरीवाच्छमम्भः
कैकेय्याः सा हृदयमदयं मन्थरा निर्ममन्थ ॥९॥

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* पौरजनप्रमोदः † सरितः

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the king with [5]excessive joy [6]arisen, spoke thus—'I shall try to deposit the [4]royal [4]crown on your [3]head [1]speedily tomorrow in [2]Puṣya. [7]

Afterwards, to Rāma who had returned to his apartment having reported the desire of Das'aratha to Kausalyā, the venerable Vasiṣṭha, full of joy[1], celebrated the [2]preliminary [2]festivity.

There came up an [7]extra-ordinary and [6]exalted rejoicing of the citizens, surpassing (adequate expression in) [8]words and [9]complimenting with the gay sound of the [10]musical instruments the [4]flapping sound of the [4]ears of the [3]mates of the [2]female elephants of the [1]quarters of the compass. [8]

At that time,

That Mantharā,— whom they speak of as the root-cause for the [1]eradication of the race of demons and whose mind, crooked by nature, had semblance with her bodily frame,—mercilessly stirred the heart of Kaikeyī, just as a [2]wild [2]buffalo stirs the clear water of a cool and lovely pool.

× [4]अलघुचलित[1]झञ्झावात[2]निष्पेषदोषात्
[3]अशनिरिव कठोरः शीतलाम्भोदपङ्क्तौ ।
अपहृतजनसौख्यान्मन्थरा[6]भेदवाक्यात्
अपि भरतजनन्यां हन्त [5]दौर्जन्यमासीत् ॥१०॥

सैषा मन्थराभिधानपिशाचिकावेशपरवशनिजाशया[1] पूर्वं दण्डके वैजयन्तपुरवास्तव्यशम्बरासुर[2]संगरसंगतवेदना[§]पनोदनार्थमात्मने वितीर्ण[3]वराय दशरथाय वरद्वयं [4]न्यवेदयत् ।

तयोरेकस्य [1]संरम्भो भरतस्याभिषेचनम् ।
अन्यस्य [2]वन्यवृत्त्यैव वने रामस्य वर्तनम् ॥११॥

तस्मिन्क्षणे वरयुगं [†]चिरतक्षताग्र[1]-
[2]नाराचवेधपरुषं [3]श्रवसी विदार्य ।

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§ अपनोदनवेतनार्थम् † क्षणतस्त

Just as a ruthless [3]fire of [3]thunder-bolt springs up in a van of cool clouds on account of the injurious outcome of their [2]pulverisation by the [1]stormy [1]gale of [4]violent motion, alas! there appeared a [5]slander even in the mother of Bharata on account of the words of [6]dissension of Mantharā which annihilated the joy of the people. [10]

That Kaikeyī with her [1]intentions controlled wholly by the possession of a female ghost named Mantharā, [4]reminded her [3]husband Das'aratha of the two boons he had granted her formerly for removing his anguish encountered during the [2]battle with the demon S'ambara who resided in the city of Vaijayanta in the Daṇḍaka forest.

The [1]subject of one of those two boons was Bharata's consecration and of the other Rāma's living in woods with just the [2]forest-produce for his maintenance. [11]

That very moment the two boons having penetrated

सत्य[4]प्रहाणचकितस्य नृपस्य कामम्
[5]ऊरीचकार हृदये [6]पुटपाकरीतिम् ॥१२॥

*तनयविरहवार्तामात्रसंतप्यमानात्
अथ दशरथचित्ताच्चेतना[1] निर्जगाम ।
दवहुतवहरोचिर्ज्वालया §लिह्यमानात्[2]
[3]झटिति गहनगुल्मादुज्जिहाना मृगीव ॥१३॥

अथ दशरथः कथमपि लब्धसंज्ञः कैकेयीमभाषत—

"रामः काममुपाश्रयिष्यति वनं त्यक्त्वा धृतं [1]कौतुकं
लोकस्त्यक्ष्यति [2]कौतुकं चिरधृतं तस्याभिषेके कथम् ।
धर्मापायभयेन वत्सविरहं †[3]वक्ष्यामि [4]वक्ष्यामि किं
यावत्कल्पमकीर्तिरार्तिजननी जायेत [5]जाये तव ॥१४॥

* तदनु § लेह्यमानात् † द्रक्ष्यामि

into the [3]two [3]ears ruthlessly like the piercing of an [2]iron arrow [1]reddened by constant heating, [5]underwent completely the mode of being [6]roasted (in a crucible) within the heart of that king who was afraid of [4]swerving from truth. [12]

Then, [1]consciousness departed from Das'aratha's mind which was scorched even by the topic of the separation from his son, just as a female deer [3]hastily fleeing away from a thick bush which is [2]licked by the burning flame of a forest conflagration. [13]

Afterwards Das'aratha, having regained consciousness [1]some-how, addressed Kaikeyī—

"Rāma will of course retire to the forest after removing the [1]auspicious [1]string he has worn; the people will somehow set aside the [2]eagerness they have cherished since long for his consecration; I shall [3]bear the separation from

वत्सं कठोरहृदये नयनाभिरामं
रामं विना न खलु तिष्ठति जीवितं मे ।
धातुर्बलाद् [1]उपयमस्त्वयि जातपूर्वः
कैकेयि माम् [2]उपयमं नयतीति मन्ये" ॥१५॥

तदनु निजमनोरथैकपरिपूरणे [1]कृतादरा कैकेयी †[2]सापहासमवादीत्—

"सत्य[3]विप्लवमपत्य[5]संगतः [4]संगतं भृशमपश्यतस्तव ।
[1]आश्रुतस्य [2]विफलत्वमस्ति चेदाः [6]श्रुतस्य रचितोऽयमञ्जलिः[7] ॥
किं नागतस्ते श्रवसोः सकाशमरिंदमः[1] [5]सत्यगिरां पुरोगः।
[4]श्येनामिषीभूतकपोतपोत[3]जीवातवे शस्त्र[2]निकृत्तगात्रः ॥१७॥

† सोपहास

my dear son for fear of trespassing righteousness; (but) what shall I [4]say about you, O (my) [5]wife, with reference to whom ignominy that causes anguish for a whole Kalpa, would spring up! [14]

O hard-hearted lady, without my dear son Rāma who is pleasing to the eyes, my life, indeed, will not continue. I think, O Kaikeyi, that the [1]marriage which took place formerly with you by the power of destiny, takes me [2]to [2]death." [15]

Then Kaikeyī, [1]interested only in the fulfilment of her own desire, spoke [2]sarcastically (thus)—

"If your [1]promise is to be [2]futile as you do not at all cognise the [3]deviation from truth which has [4]associated itself with you by reason of your [5]attachment to your son, alas! here is offered a [7]salutation to your [6]renown. [16]

Has not that [1]subduer of [1]enemies, the foremost among the [5]veracious, been heard by you ?—he, who [2]chopped off his body with a sword in order to [3]restore to [3]life the young dove which had become the prey of a [4]hawk. [17]

किंच ।

अभ्यर्च्य कस्मैचिदुपाश्रिताय [1]वितीर्य विप्राय विलोचने स्वे ।
आपूरयत्कश्चिदलर्कसंज्ञः प्राज्ञः प्रतिज्ञां [2]प्रथितप्रभावः ॥१८॥

असुरसमरवेलाजातबाधावसाने
वरयुगमदिशस्त्वं प्रीतिपूर्वं यया मे ।
[1]अशिथिलगुणबन्धाः सत्यसंधा नरेन्द्राः
जललिपिरिति कामं [2]संगिरन्तां [3]गिरं ताम् ॥१९॥

किंबहुना ?

[1]सत्योद्यां गिरमिह निर्वहस्व मा वा
सन्मानं भुवि [5]न [2]सहेय राममातुः ।
[3]संस्थास्ये विषमुपभुज्य पश्यतस्ते
[4]संनाहं त्यजसि न चेत्प्रवर्तमानम्" ॥२०॥

And,

One by name Alarka, a wise person of [2]well-known powers, who fulfilled his promise by [1]giving both of his eyes to an unacquainted Brahmin who approached him as a mendicant, after duly worshipping him. [18]

Let the truthful kings of [1]unrelaxed association to virtues [2]proclaim freely that the [3]words with which you gave me out of love the two boons when the anguish caused at the time of the battle with the demons was over, have become as good as a deed written on water. [19]

Why talk much ?

Now you may either make those words [1]truthful or not; [2]I [2]do [5]not [2]tolerate any special honour (as mother of the king) to Rāma's mother on this earth; (hence) I shall [3]die by taking poison, even as you are witnessing, if you

एवंवादिनीमेनां भूयोऽपि भूपतिरवादीत्— "अयि कठिनहृदये, किमुन्मुक्तलोकमर्यादया दयापेतया त्वयोक्तम् !

नैवाभवस्त्वमिह शीलवतीषु गण्या
†नैवाभजत्पितृमतां गणनां स रामः ।
नैवापमात्मज*सुखन्त्वहमप्यनार्ये
[1]नैवापमम्बु भरतेन न मे प्रदेयम् ॥२१॥

किंच ?

वासस्त्वचां[1] भवतु किंचन तारवीणां
छायाद्रुमाश्च [2]भवनानि भवन्तु धन्याः ।
कैकेयि तस्य शयनानि कथं भवेयुः
त्वच्चेतसोऽपि कठिनानि शिलातलानि" ॥२२॥

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† नैवागमत् * सुखान्यहम्

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do not stop the [4]preparation that is going on (for Rāma's consecration)." [20]

When she spoke thus, the king addressed her again — "O hard-hearted woman, what (a vile thing) has been uttered by you who has transgressed the bounds of the current moral law and who is devoid of sympathy !

You are not to be counted amongst the virtuous women in this world; that Rāma has not at all gained a place among those who are with their fathers; and I too got no happiness from my sons. O vile woman, Bharata should not offer me even the [1]libation of water ? [21]

Further,

Let some form of the [1]bark of trees be his (Rāma's) garment; let the fortunate trees of shade be his [2]abodes; but

एवं भर्त्रा [1]भर्त्सिताप्यार्द्रचित्ता नाभूदेषा मन्थराक्रान्तवृत्तिः[2] ।
[3]राकाचन्द्रे राजमानेऽ†प्यबाधं [4]वीरुच्छन्ना चन्द्रकान्तस्थलीव ॥

तदनु मुहूर्तमात्रमपि राममुखावलोकनसुखमनु[1]बुभूषुर्दशरथः 'कुमारमानय' इति सुमन्त्रमादिदेश । तेन सत्वरं राजभवनं प्रवेशितो रामः कृतप्रणामः पितरमयथाभूतमुख‡विकासम् [2]आरादालक्ष्य [4]चकित§मतिः 'किमिदम्' इति कैकेयीमन्वयुङ्क्त[3] । सापि पापाशया[5] प्रत्यवादीत्—'वत्स, [7]प्रतिश्रुतवरद्वयनिर्वहणे [6]निपुणेतरस्तातस्ते संप्रति [8]सानुशयस्तनयवात्सल्यात्सत्यव्यत्यासत्रासाच्च गाढम्*अगाधशोकसागरे निमज्जति । वरद्वयं

† निशायां ‡ विलास § चेताः * अगाधे शोक०

O Kaikeyi, how can those rocky grounds, which are harder than your heart, form his bedding? [22]

Although [1]chastised by her husband thus, her mind[2] being possessed by Mantharā, she was not moved with pity, just as a moon-stone region covered by [4]creepers does not ooze water though the [3]full moon were to shine! unscreened (by any cloud). [23]

Then, [1]desirous of [1]enjoying the delight of beholding the countenance of Rāma at least for a short while, Das'aratha ordered Sumantra to bring the prince. Soon after that, Rāma, being ushered into the palace by him, made an obeisance and beholding at [2]close [2]quarters his father who had an unusual facial expression, [3]asked Kaikeyi what the matter was, [4]apprehensively. To that, the [5]evil-intentioned Kaikeyi replied—"My boy, your father is now [8]full of [8]remorse and is merged completely in the deep ocean of grief being [6]unable to fulfil the two boons that were [7]promised by him because of his affection towards the son and fear of swerving from truth. The two boons, however, are 1) your residing in the

तावत्तव· *वन्यवृत्त्यैव वने वर्तनमवनेरवनं[9] ‡भरतस्य' इति । राम-स्तदाकर्ण्य प्रमुदितहृदयः कृताञ्जलिरेनां †व्यजिज्ञपत् ।

"भीतो [1]भूभरतः किमम्ब भरतः किं वा वनात्पावनात्[2]
त्रस्तोऽहं सगरान्ववायककुदस्तातः कुतः शोचति ?
दिव्यायाः सरितो निवापकरणाल्लघ्वीं[3] प्रतिज्ञामिमाम्
आवाभ्या§मभिपूरयिष्यति न चेत्पुत्री कथं स्यादयम् ॥२४॥

वनभुवि तनुमात्रत्राणमाज्ञापितं मे
सकलभुवनभारः स्थापितो वत्समूर्ध्नि ।
तदिह सुकरतायामावयोस्तर्कितायां[1]
मयि पतति [2]गरीयानम्ब ते [3]पक्षपातः ॥२५॥

* मुनिवृत्त्यैव ‡ भरतस्य च इति † एनां प्रतिव्यजिज्ञपत § इह पूर०

forest with the occupation of a sage and 2) Bharata's [9]ruling the earth." Having heard that and feeling much satisfied at heart, Rāma submitted to her with folded hands, thus—

"Is Bharata afraid [1]of the [1]burden of (ruling) the [1]earth? or, am I afraid of the [2]holy forest ? O mother, why then does father, the best in the race of Sagara, grieve ? If he does not fulfil this promise which is far [3]lighter than (Bhagiratha's) offering libations of water of the heavenly river, how can he be a father of worthy sons, even with both of us?

You have ordered me to protect just my body in the woods, while you have deposited on the head of a boy (Bharata) the burden of the entire earth; now if it is [1]examined as to which of the tasks entrusted to us is (more) easily done (than the other), O mother, your [3]love falls more[2] to my share. [25]

किंच

तातः स्ववाचा [4]व्यवहृत्य [3]हृद्यं वत्साभिषेकोत्सवमङ्गलं मे ।
प्रणामसंज्ञस्य मयार्पितस्य किं [2]पूर्णपात्रस्य न [1]पात्रमासीत्"॥२६॥

तत्क्षणम् [1]अशनि[2]हत इव पर्वतः, सर्वतः [3]परीतदवदहन इव [4]वनस्पतिः, [5]दिवस्पतिपदभ्रंशविधुर इव नहुषः, पपात निःसंज्ञः [6]पङ्क्तिरथः। ततः सा पितृ*[7]निदेशमाचरेति राममादिदेश । स एषः

मातुराज्ञां वहन्मूर्ध्ना मालामिव महायशाः ।
वनाय रामो [1]वव्राज जगतामवनाय[2] च ॥२७॥

असौ समासाद्य ‡सद्यः कौसल्यासदनमभिषेकप्रतिबन्धं कैकेयीनिर्बन्धमात्मनश्च वनवासं प्रणामानन्तरं तस्यै न्यवेदयत् । सैतदाकर्ण्य

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* निदेशविचारमचिरम् ; निदेशमविचारम् ‡ सद्यः इति नास्ति क्वचित्

Further,

Why has not my father become the [1]recipient of the [2]presentation that would be offered by me in the form of an obeisance, for [4]conveying to me in his own words the [3]happy news of the auspicious festivity of the consecration of dear Bharata ?" [26]

At once, [6]Das'aratha fell down unconscious, like the mountain [2]cleaven by (Indra's) [1]adament, like a (bare) [4]tree [3]enveloped on all sides by a forest conflagration and like Nahuṣa who was sorely grieved for his losing (the) position of [5]being the lord of heaven. Then, she (Kaikeyi) ordered Rāma to carry out the [7]command of (his) father. And he,

The celebrated Rāma, accepting like a garland the order of his mother by bowing down his head, [1]proceeded to the forest and (thereby) to [2]save the world (by destroying the unruly demons). [27]

Immediately after (Kaikeyī's order), he came to Kausalyā's

विदीर्णहृदया विषदिग्ध[6]मुख[1]शिलीमुख[2]विद्ध[3]श्रवण[4]युगलेव [5]सहसा [§]निपत्य विललाप ।

रेखा[1]रथाङ्गसरसीरुहशङ्खचिह्ने
क्षेमंकरे तव करे जगतां त्रयाणाम् ।
कान्तार[3]कन्दखननं रचयेति नूनम्
आबद्धवान् [2]प्रतिसरं भगवान् वसिष्ठः ॥२८॥

तत्र सौमित्रिरतिमात्रप्रवृद्ध[1]मन्युः [2]शतमन्युसमानमेवमग्रजमकथयत्—"आर्य, [‡]अकार्यमिदं [*]लोक[9]गर्हणार्हायाः कैकेय्या वचसा [8]रजसा [7]जरसा च समाक्रान्त[6]स्वान्ततया कृत्याकृत्य[5]विवेक[4]मूकस्य राज्ञः [3]प्रज्ञा-

§ भूम्यां निपत्य ‡ न कार्यम् * लोकगर्हणीयायाः

apartment and after saluting, reported to her 1) Kaikeyī's importunity which came as an obstacle in the way of (his) consecration, and 2) his exile. Having heard this, and her heart being shattered, she fell down to the earth [5]all on a [5]sudden, and wept bitterly as though she had her [4]two [3]ears [2]pierced by [1]arrows with poison-smeared [6]pointed ends.

"On your hand which has the marks of lines (resembling the forms) of the [1]disc, lotus, and the conch and which is the doer of good to all the three worlds, the venerable Vasiṣṭha has indeed fastened the [2]auspicious [2]thread (with the instruction)—'perform (with this hand) the digging out of the [3]roots of the forest (to live upon)'." [28]

Thereon Lakṣmaṇa, whose [1]anger was augmented very much, addressed his elder brother who equalled [2]Indra, thus—"Noble brother, it is an unworthy act to wander about in the forest having abandoned the kingdom on the words uttered by reason of the weak-mindedness of the king who is [4]mute in the [5]descrimination between a worthy and an unworthy act on account of (the fact that) his [6]mind is over-

शैथिल्यान्निःसृतेन वचसा संत्यज्य राज्यमटवीपर्यटनं विधातुम् । किंतु तुभ्यमनभ्यर्थमानाय[10] (प्रथमैव) पित्रा प्रदत्ता ननु पृथिवी । क्षत्रधर्मोऽपि §धर्म्यात्पथः [11]प्रमाद्यापि वर्णाश्रमरक्षणतः [12]समीचीनः प्रायेण पुरुषं [13]निःश्रेयसे नियोजयेत् । [14]नियतं [15]†नियतेर्बलमतिलङ्घ्य पौरुषमेव **धीरस्य पुरुषार्थान् समर्थयेत् ।

मा भूत्त्वत्पदपद्मयोररुणिमा[1] कान्तारसंचारतः
पाणौ [2]पाटलिमा [3]मनाक्प्रसरतु [4]ज्याकर्षणादेव मे ।
कैकेयी[5]परिभूततातवचने नम्रो भवान्मा स्म भूत्
‡किंचिन्मामकमार्य शौर्यजलधे नम्रं धनुर्वर्तताम्" ॥

एवमाचक्षाणं[1] लक्ष्मणं रामः सान्त्वयन्नेवावोचत्—"वत्स, सवितृ-

§ सत्यात्पथः † नियतिबलं० ** पुरुषस्य धीरस्य ‡ किंवा

powered by [7]oldage, [8]passion and the words of Kaikeyī who deserves the [9]censure of the world. Moreover, was not the earth given to you [10]unasked, by the father? Though [11]deviating from the right course, [12]true Kṣatriya duty would generally lead a person to [13]liberation, by reason of its safeguarding the Varṇas and Āśramas. [14]Sure as anything the heroism alone of a hero would secure (for him) all the covetable things of a human being (viz. Dharma, Artha, Kāma and Mokṣa) regardless of the power of [15]destiny.

Let there not be a [1]reddish tinge to your two feet as a result of wandering in the forest; (on the other hand), let that [2]redness arise to a [3]little [3]extent in my hands by drawing the [4]bow-string. May you not bow down to the words of our father who has been [5]mis-handled by Kaikeyī; let my bow (on the other hand) be bent a little (to discharge an arrow), O noble brother, O ocean of valour! [29]

Conciliating Lakṣmaṇa who was [1]speaking thus, Rāma said

वंशजातानां पितृनिदेश एव [2]देशिकः सर्वकर्मसु । बहवः खलु पितृ-[*]निदेशगौरवाद्गोहत्यामपि मातृवधमपि तारुण्यविनिमयमपि [§]कण्डुरैणुकेय-पूरुप्रभृतयः, [‡]कुर्वाणा [3]निर्विचारमाचारवतामग्रण्या इति गण्यन्ते । तस्मा-दवश्यं [5]वश्य एव पितुरवगाहे [4]गहनम्" इति । तत्र विस्तृतपुत्रवात्सल्या कौसल्या तेन सह गन्तुमभिलषन्ती कृतप्रणामेन रामेण [6]सविनय-मेवमभिहिता[7] ।]

कान्तारभाजि मयि केकयराजपुत्र्याः
[4]कार्कश्यकन्दलितया[3] दलितस्य[2] वाचा ।
तातस्य शोकदहनग्लपितं[1] शरीरं
मातस्त्वया तु न कदाचिदुपेक्षणीयम्[5] ॥३०॥

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* वचन० § मृकण्डु ‡ कुर्वाणास्ते

—"My boy, to those who are born in the solar race, father's command alone is the [2]worthy [2]guide in every act. In fact, many persons such as Kaṇḍu, Paras'urāma (son of Renukā), Pūru and others, effecting [3]without any [3]hesitation even cow-slaughter, assassination of the mother and exchange of their youth (with the oldage of the father) out of respect for the behest of their fathers, are being counted as the foremost among persons of noble conduct. Hence, being [5]obedient to the father, I shall by all means enter the [4]forest." There-upon, Kausalyā, whose affection for her son was very great and who desired to go with him (to the forest), was [6]respectfully [7]addressed by Rāma after saluting her, thus—

"When I retire to the forest, O mother, the body, which is scorched by the fire of grief, of my father who is [2]crushed by king Kekaya's daughter's words which were [3]uttered [4]heartlessly, should not at all be [5]neglected by you." [30]

ततः सा तनयस्य [1]स्वस्त्ययनाय समस्तदेवताकीर्तनपुरःसरीमाशिषमाचचक्षे। तदनु रामस्तामभिवन्द्य निष्क्रान्तः [2]प्रक्रान्त[2]नेपथ्यायाः सीतायाः प्रासादमाससाद।

कल्याणवादसुखितां सहसैव कान्तां
कान्तारचारकथया कलुषीचकार।
अम्भोदनादमुदितां[3] विपिने[2] मयूरीं
संत्रासयन्निव धनुर्ध्वनिना[1] पुलिन्दः ॥३१॥

अयमेनाम् *अनुगन्तुमुपाक्रान्तामकथयत्—

"प्रिये जनकनन्दिनि [6]प्रकृति[7]पेशलामीदृशीं
कथं ग्लपयितुं सहे तव शिरीषमृद्वीं तनुम्।

* उपगन्तुम्

Then, she pronounced a blessing which contained a reference to all the gods, for [1]securing [1]safety to her son. Afterwards having saluted her and leaving (her chamber), Rāma came to the apartment of Sītā who had just [2]begun to [3]dress herself (for the occasion).

(And) by mentioning that they had to wander in the forest, (he) sullied all on a sudden (the mind) of Sītā who was rejoicing at the happy news (of the consecration); just as a [1]hunter in the forest who frightens with the twang of his bow a [2]pea-hen which is [3]rejoicing (on hearing) the thunder of a cloud. [31]

(Then) as she began preparing herself to follow him, he spoke to her thus—

"My beloved Jānaki, in the forest where the [1]mouths of the [1]wolves are red with blood [3]oozing [3]incessantly from the [2]wounds of the many [4]blood [4]veins extant in the [5]hind

गृहीतहरिणीगण[5]त्रिकविसारिनानाशिरा[4]-
§क्षत[2]क्षरित[3]शोणितारुण[1]वृक्षातने[1] कानने ॥३२॥

[तदनु नानाविधप्रयत्नेनाप्यनुन्मिषदनुजिगमिषाशैथिल्यायां[1] मैथिल्यां लक्ष्मणेऽप्यनवसितानुगमनव्यवसाये[2] वासिष्ठाय सुयज्ञाय भूषणमशेषं नागसहस्रेण सह शत्रुंजयाह्वयं *मातुलदत्तं मत्तहस्तिनमगस्त्यकौशिकाभ्यां च †महार्घाणि रत्नानि वितीर्य, तदनु 'निर्जरारिवीर्यमुषी[3] धनुषी, निरपायत्राणकर्मणी [4]वर्मणी, निर्मर्यादशिलीमुखकृतानुषङ्गौ [5]निषङ्गौ, निर्वर्तितवीरपाणौ [6]कृपाणौ, वरुणेन जनकसदसि दत्तमेतत् समस्तमायुधजातमादाय मामनुगच्छ इति सौमित्रिमन्वग्रहीत् । सीतापि निजाभरणजातं

§ क्षति * अतुलं मातुलदत्तं हस्तिनम् † महार्हाणि च रत्नानि वितीर्य निर्जराराति०

[5]limbs of the numerous deer that are caught by them, how can I cause fatigue to your body which is by [6]nature so [7]lovely and [7]delicate as the S'irīṣa flower ? [32]

Afterwards, when Sītā was (firm) without any [1]laxity arising in her as regards her desire to follow him in spite of various efforts (of Rāma) and when Lakṣmaṇa too did not shake off his [2]determination of following, Rāma presented 1) all his ornaments and an elephant in rut named 'Foe-conquerer', which was a gift to him from his maternal uncle, along with a thousand other elephants to Suyajña, son of Vasiṣṭha, 2) and very precious gems to Agastya and Viṣvāmitra; then took the whole collection of the weapons bestowed upon him by Varuṇa in Janaka's assembly,—weapons, viz., the two bows which would put an [3]end to the valour of the enemies of gods, the two [4]armours whose function was to protect him against all dangers, the pair of [5]quivers attended upon by (a) ceaseless (flow of) arrows and the pair of [6]swords which had (served him as pillows having) destroyed

सुयज्ञपत्न्यै न्यदात् । ततः ‡सौमित्रिरपि स्वाधीनेन धनेन कंचित् कौसल्याश्रितमुपाध्यायमतोषयत् । तत्र सकुटुम्बाय *त्रिजटाभिधानाय निर्धनाय द्विजातये †स्वहस्तनिक्षिप्तदण्डपतितदेशावधिकं गोधनं च §कपिञ्जलादिभ्यो द्विजातिभ्यश्च रघुपतिर्वित्तानि विविधानि विततार । ततस्ते पौरनारीणां §§निश्वासझञ्झानिलचलदधरकिसलयानाम् ‡‡अस्रसलिलासारेण शोकपावकेन च वपूंषि मनांसि च सिक्त्वा दग्ध्वा च निषिद्धपरिजनानुगमनतया प्रकाशितप्रवाससिद्धान्ताः [7]शुद्धान्तान्निश्चक्रमुः । तत्र

सीता पुरा गगनचारिभिरप्यदृष्टा
मा भूदियं सकलमानवनेत्रपात्रम् ।

‡ सौमित्रिरपि स्वधनेन * त्रिजटाभिधाय द्विजातये † स्वहस्ततलनिक्षिप्तदण्डदेशावधिकं § कांपिल्यादिभ्यो §§ विश्वासान्निश्वासजृम्भानिल ‡‡ अश्रु

all his enemies; and beckoned Lakṣmaṇa to follow him. Sītā also gave away her various ornaments to the wife of Suyajña. After that Lakṣmaṇa also gratified a certain teacher, dependent on Kausalyā, with the wealth which was at his own disposal. On the same occasion, Rāma offered to a poor Brahmin named Trijaṭa who was with his family, a big herd of cattle occupying the space extending up to the place where a staff thrown with his hand would fall, and to Brahmins such as Kapiñjala, various kinds of wealth. Then, they (Sītā, Rāma and Lakṣmaṇa) having sprinkled and scorched respectively with the spray of tears and the fire of grief, the bodies and minds of the women of the city whose leafy lower lips were trembling on account of the heavy breaths of sighs; and having expressed their decision regarding their exile by prohibiting their retinue from following them, moved out of the [7]harem. At that time,

"May not this Sītā, who was not beheld formerly even by those who move about in the sky, be the object of sight

इत्याकलय्य[1] नियतं [2]पिदधे विधाता
*बाष्पोदयेन नयनानि शरीरभाजाम् ॥३३॥

[1] †रुद्धापि यान्तमनुगच्छति मैथिली मां
वत्सो जहाति न कदाचन लक्ष्मणोऽपि ।
इत्येतयोरनुगतिं प्रतिबोध्य गन्तुं
भूयोऽपि §राजसदनं प्रविवेश रामः ॥३४॥

तस्मिन् सुमन्त्रेण विज्ञाप्य ‡प्रदर्शिते भूपतिर्भूताविष्ट[1] इव [2]विष्टरान्निपत्य सदारः सदारच्चितपरिदेवनो[3] वनोत्कण्ठां स्वयमप्यकरोत् । तदा सुमन्त्रः कैकेयीमब्रवीत्—"देवि, ††विरम रामाभिषेकसमुन्मिषिताह्लादाङ्कुरावग्रहादाग्रहात् । पुरा खलु **वरप्रसादादवगतसकलप्राणि-

* बाष्पोदकेन † इतः पूर्वं 'ततः' इति क्वचिदस्ति § राजभवनम्
‡ दर्शिते दाशरथौ †† विरम विरम ** ब्रह्मणो वरप्रसादात्

for every man"—thus considering[1], it must be, that the creator [2]screened the eyes of all beings with the advent of tears. [33]

Rāma entered the palace once again to depart after reporting (to Das'aratha) the accompanying of both Sītā and Lakṣmaṇa with these words, viz.,—"Maithilī follows me proceeding (to the forest) although [1]prevented; and young Lakṣmaṇa too does not leave me at any cost." [34]

When he (Rāma) was announced and presented by Sumantra, the king fell down from his [2]seat as though he was [1]possessed by a devil; and weeping[3] incessantly, was also eager to go to the forest along with his wife (Kausalyā). Then, Sumantra addressed Kaikeyī—"Queen, cease from insisting upon the impediment in the way of the sprouting of joy resulting from Rāma's consecration. On a former occasion, when your father smiled at the conversation of the

भाषणतया [4]पर्यङ्क[5]पर्यन्तपरिसरत्-[6]पिपीलिकालापे कृतहासं तव पितरं हसनकारणं पृष्ट्वा तद्विवरणं पत्युः§मरणकरणमित्यवेत्यापि भूयसो निर्बन्धात् कुपितेन राज्ञावज्ञाताया मातुस्ते [7]विधां †मानुकुर्वीथाः” इति । ततः,

कृतासमञ्जनिर्यासं[1] सगरं केकयात्मजा ।
*निदर्शनेन निर्दिश्य [2]निरबध्नान्निजं पतिम् ॥३५॥

तत्र ।

सिद्धार्थको महामात्यस्तत्परित्यागमब्रवीत् ।
सरयूपातितानेकप्रजामरणकारणात् ॥३६॥

अथ दशरथेन रामः ‘सपरिच्छिद[2] एव गच्छ’ इति [1]निर्दिष्टः केवलं [3]खनित्र‡पिटकौ[4] वल्कलयुगलं च प्रार्थयत ।

§ मरणहेतुः; मरणकारणं † मार्गं मा कुर्वीथाः * निदर्शनत्वे ‡ पिटके

[6]ants that were moving[5] close to the [4]couch, as he understood the speech of all living creatures by the favour of some boon conferred, your mother asked him the reason for his smiling and further, even after knowing that answering her question would bring about the death of her own husband, when she compelled him, she was treated with contempt by the king who grew angry.—Do not follow the [7]course of your mother.” Then,

Kekaya's daughter, quoting as an instance Sagara who had [8]abandoned his son Asamañja, [2]silenced her own husband. [35]

At that,

Siddhārthaka, a worthy minister, pointed out that the abandonment of that Asamañja was for (the reason that he caused) the death of many citizens thrown (by him) into the Sarayu river. [36]

Then, Rāma, being [1]instructed by Das'aratha to go even

सुखोचितानां सुव्यक्तदिव्यलावण्यसंपदाम् ।
त्रयाणामपि कैकेयी वल्कलादीन्युपाहरत् ॥३७॥
अथ रघुकुलनाथो मध्यमाम्बानियोगात्[1]
[3]गुणवति [2]परिधाने मङ्गलार्हे निराशः ।
अधिकुचतट[4]वल्गज्जानकीबाष्पसेकात्
अपगत[5]खरभावं वल्कलं पर्यधत्त ॥३८॥

तत्र [1]चित्रीयन्तः सर्वे निर्विकारवदनलक्ष्मीकमिक्ष्वाकुकुलाध्यक्षम् [2]अध्यक्षयन्तस्तेषामेव शोक†शङ्कुकीलितमानसानामाननेषु [4]पारम्पर्येणा-

† संकीलित०

with [2]retinue, begged for merely a [3]spade and [4]basket, as also a pair of bark-garments.

Kaikeyī offered †*Valkala* and other things to all those three (Rāma, Sītā and Lakṣmaṇa) who deserved to command happiness and who were exquisitely rich in superb complexion. [37]

Then, at the [1]behest of his middle mother (i.e. aunt), having no desire for the [2]clothes [3]made of [3]yarn suitable for auspicious occasions, Rāma put on the bark dress, the [5]roughness of which was removed by the moistening due to the tears of Jānakī which were [4]rebounded by the surface of her breasts. [38]

Thereon, all persons were [1]wonderstuck on [2]beholding the noblest of the Ikṣvāku race, the cheer of whose countenance underwent no change at all; and a [3]gloom showed itself [4]gradually on the countenances of all of them, as their

† i.e. bark of a particular tree to be used as a cloth to have it tied around the waste and to serve as a covering for the body etc.

यथा वाचा तथा क्रिया.

स्फुरद्विकारः[3] । §किंतु,

सवल्कले दाशरथौ विषादादामीलिताक्षो यदभूद्वसिष्ठः ।
तदेव जातं [2]करणं महर्षेः काकुत्स्थ[1]याथार्थ्यविलोकनस्य ॥३९॥

अस्य पीताम्बरत्यागे किं जाता विक्रियाऽपुरा ।
इति [1]प्रत्यग्दृशां श्रेष्ठो वसिष्ठो नातिविव्यथे ॥४०॥

सोऽयं मैथिलीवल्कलधारणम् [1]अरुणत् अरुणसारथिकुलगुरुः । तत्र प्रयाणाय प्रणिपतन्तीं स्नुषामाश्लिष्य प्रस्नुतपुत्रवात्सल्या *कौसल्या बाष्पगद्गदमवदत् ।

[1]घर्मे निदाघकिरणस्य करैः कठोरैः
कान्तारमध्यपदवीषु[2] [3]नखंपचासु[3] ।

§ किंतु इति नास्ति क्वचित् * आलिङ्ग्य कौसल्या गद्गदम्

minds were pierced by the spear of grief. However,

When Rāma was clad in bark, Vasiṣṭha closed his eyes out of sorrow and the same became the [2]means for the great sage to comprehend the [1]reality about Rāma. [39]

When he abandoned his silk robes, was there in him any change which was not observed previously? (No). In view of this, Vasiṣṭha, the foremost among those having an [1]inward glance, did not feel very much disheartened. [40]

And he, the preceptor of the solar dynasty, [1]prohibited Sītā's wearing the bark dress. Then, Kausalyā, whose affection for her son was aroused, having embraced the daughter-in-law who was saluting her (thus preparing) to proceed to the forest, spoke indistinctly on account of tears (choking her throat)—

"Beholding you with [1]faltering steps in the central [2]regions of the forest, which [3]scorch even the [3]nails on account of the severe rays of the hot-rayed sun in [4]summer,

त्वां वीक्ष्य [1]§संस्थुलपदां वनदेवताभिः
निन्दिष्यते नियतमेव [5]निमेषहानिः[5] ॥४१॥

अथ मैथिलीनाथः सलक्ष्मणः सप्रदक्षिणं राजानं जननीजनं च प्रणम्य [1]प्रतिषिद्धप्रतीहारचक्रो निश्चक्राम । रथोऽपि* दशरथाज्ञापरतन्त्रेण सुमन्त्रेण द्वारि समानीतः ।

'प्रारब्धयात्रस्य रघूद्वहस्य [1]प्रागेव सीता रथमारुरोह ।
आनील[2]रथ्यं रथमारुरुक्षोरह्नां प्रभोरग्रसरी प्रभेव' ॥४२॥

दाशरथी च तं रथमारुरुहतुः ।

यथा यथा राघवराजधानीं विहाय सीता विपिनोत्सुकाभूत् ।
तथा तथाजायत [1]यातुकामा[1] लङ्कां विना राक्षसराजलक्ष्मीः ॥

§ निस्तुलपदाम् * अपि इति नास्ति क्वचित्

the sylvan goddesses will surely find fault with the [5]absence of their [5]eye-lids." [41]

Then, Maithilī's husband together with Lakṣmaṇa saluted the king and the mothers after respectfully going round them and departed [1]rejecting the circle of attendants (who were following him). A chariot also was brought to the door (of the palace) by Sumantra who was obeying (thereby) Das'aratha.

Sītā first mounted the chariot being [1]ahead of Rāma who had commenced his journey, just as the sun-light which is ahead of the lord of the day who is desirous of mounting the chariot with blue [2]yokes. [42]

And the two sons of Das'aratha mounted the chariot.

As Sītā grew more and more curious about the forest, having left the capital of the Rāghava kings, the royal glory of the demon (Rāvaṇa) became more and more [1]desirous of [1]departing from Lankā. [43]

'आबालवृद्धमनुगच्छति रामभद्रम्
एषा पुरी तदिह मा खलु [1]निर्गुणा स्याम्' ।
इत्यादरादिव [2]धरा वहुधा विधाय
धूलिच्छलान्निजतनुं तमनु प्रतस्थे ॥४४॥

नृपसुखविमुखेन स्वेन कान्तेन साकं
दुहितरि विधिपाकात् काननाय व्रजन्त्याम् ।
[3]अकुशलमिति मत्वा नूनमह्नाय[4] धात्री[1]
परिजनमुखबाष्पं[2] पांसुभिः [5]पर्यहार्षीत् ॥४५॥

रामानुसार†रसनिर्गतपौरवर्गा
[2]संस्थानमात्रगृह[1]चत्वरराजमार्गा ।
* निर्मुक्त[4]भोग[5]भुजगत्वगिव§ क्षणेन
[3]लघ्वी बभूव रघुपुंगवराजधानी ॥४६॥

‡ सह § भुजगत्वमिव

"This city, together with all people from children to old persons, is following Rāmabhadra; hence let me not become [1]worthless"—with this eager thought, as it were, the [2]earth multiplying her own form under the guise of dust, started to go behind him. [44]

[1]Mother Earth very [4]soon [5]removed the tears in the faces of the servants by means of the [2]dust particles considering that it was surely [3]inauspicious at a time when her own daughter (Sītā), together with her husband averse to royal glory, was going to the forest as a result of the ripening of her (evil) fate. [45]

The capital of the best kings of the Raghu dynasty, whose various citizens went out being eager to follow Rāma and wherein houses, [1]squares and high roads just [2]existed (without

अथ दशरथः सान्तःपुरजनः पुरान्निर्गत्य गत्यन्तराभावात्तमेव रामं सुचिरम् †आलोकयन्नालोकपथमतिक्रान्ते सुमन्त्राक्रान्त[1]स्यन्दने रघुनन्दने [2]स्यन्दमानबाष्पप्रवाहो मोहमुपगम्य भूम्यां पपात । ततः परिजनकृताश्वासाल्लब्धसंज्ञाय राज्ञे कौसल्यासदनमरोचत । §अथ ‡दाशरथिरहमहमिकया[7] [6]संमूर्च्छन्महाजनौघदुरवगाहतया मन्दायमानस्यन्दनवेगः सकलजन[4]विवेक[3]कोकनदं मुकुलयन् [5]मोहतमसा तमसातटमुपागमत् [9]चरमगिरि†† शिखरमपि [8]सहस्रदीधितिः ।

[6]आविःप्रलापमटवीं [1]भजतो जनस्य
[3]काकुत्स्थपादविरहासहमानसस्य ।

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† अवलोकयन् § अथ इति नास्ति क्वचित् ‡ दाशरथिरपि †† तटम्

---

the usual bustle), became [3]despicable in a moment just like the [4]serpent-form of the [5]slough left behind (by the serpent).

Afterwards, Das'aratha together with all the inmates of his harem came out of the city and as there was no other course, remained gazing at that Rāma for a long time: but when Rāma, seated in the [1]chariot charioteered by Sumantra, passed beyond the range of vision, he (Das'aratha) fell down on the earth becoming unconscious, a stream of tears [2]gushing out (of his eyes). Then having regained his consciousness by the nursing of the attendants, the king chose Kausalyā's apartment (for his stay). As for Rāma, he came to the bank of the river Tamasā, causing by means of the darkness of [5]illusion the red [3]lotus of the [4]discretionary power of all people to close like a bud and slackening the speed of his chariot as it was difficult to pass through the crowd of people who were [6]gathering [6]together, each person [7]trying to be [7]ahead of the other[7]; so also came the [8]thousand-rayed (sun) to the peak of the [9]sun-set mountain.

To those persons, who [1]had [1]come to the forest [2]weeping

[5]आस्तीर्णपर्णशयनान्यभवन्गृहाणि
[4]मूलस्थलानि तमसातटभूरुहाणाम् ॥४७॥

अथ निशीथे दाशरथिः सुमन्त्रेण संमन्त्र्य वञ्चितजन[1]संहतिरति-[2]विनतानन्दनेन [3]स्यन्दनेन वेदश्रुति-गोमती-*निष्यन्दिकानामनदीत्रयपरिष्कृतामिक्ष्वाकवे मनुना दत्तां वसुमतीमतीत्य विविधवनगहन[6]वीरुत्तृण-पटल[5]पिहितरथतुरगखुरमुद्रया [4]पदव्या गङ्गातरङ्गसंगतमूलं गगनगङ्गालिङ्गितशृङ्गं ‡शृङ्गबेरपुरालंकारमिङ्गुदीपादपमुपागमत् । †ततः

दृष्ट्वा राममनेकजन्मरचितैर्दृश्यं शुभैः कर्मभिः
श्रुत्वा मातृवरद्वयादुपगतां [1]वृत्तिं च वैखानसीम् ।

* निष्यन्दिनी ‡ शृङ्गिबेर † तत्र

[2]openly and whose minds were not able to suffer the separation from (the service to) the feet of [3]Rāma, the [4]bottom of the trees on the banks of Tamasā where beds of leaves were [5]spread, became homes. [47]

And at night in consultation with Sumantra having deceived the whole [1]crowd of people and seated in the [3]chariot which surpassed even [2]Garuḍa in speed, he crossed the land which was given by Manu to Ikṣvāku and which is furnished by the three rivers viz., Vedaśruti, Gomatī and Niṣyaṇdikā; and by the [4]road on which the impressions of the chariot and horses' hoofs were [5]covered by a mass of various kinds of [6]creepers and grass grown densely in a forest, came near the Ingudi tree, the roots of which were in touch with the waves of the Ganges, whose top-most part was embraced by the heavenly Ganges and which was like an ornament to Śriṇgaberapura. Then,—

Having beheld Rāma who is seeable only by means of the good deeds performed in many births and having heard

अत्युज्जृम्भितहर्षशोकजनितैर्बाष्पैर्निषादाधिपः
शीताशीतगुणान्वितैरविरलैः [2]संपृक्तवक्त्रोऽभवत् ॥४८॥

सोऽयं §प्रियसुहृद्गुहः समासाद्य कृताञ्जलिः [2]अञ्जसा रघुनाथमनुनाथितवान् [1]—"देव, पितृनियोग[3]प्रवणान्तःकरणमपि भवन्तं विज्ञापयितुम् †अज्ञानजानपदरीतिर्भारती[4] मां [5]मुखरयति। अस्त्येतदनिवार्यवीर्योद्भट-*भटदुर्गवर्गयुक्तम् [7]अनुषक्त-भोग्यजात-मन्थरं मन्थराहृदय-[6]तोदावहमस्मदीयं राज्यम्। ‡तदेतदनिदंप्रथमप्रवृत्तं परिगृह्य किंचिदनुगृह्य **च परिजनयोग्य§§भाग्यभाजनममुं जनममुञ्चन्नेव ‡‡तातादेशं देशेऽस्मिन्

§ प्रिय इति नास्ति क्वचित् † अज्ञात * भटवर्गदुर्गयुक्तम्
‡तदिदमनिशम् ** च इति नास्ति क्वचित् §§ योग्यभाजनम् ‡‡ तातादेशेन

about his leading a [1]life of those who retire to the forest, the lord of the Niṣādas had his countenance [2]sullied with ceaseless (flow of) tears, caused by excessive joy and sorrow and hence possessing the quality of being both cool and hot.

That Guha, the dear friend (of Rāma), after saluting him, [1]begged of him from the [2]bottom of [2]his [2]heart—" My lord, although your mind is [3]intent on (obeying) the command of your father, [4]Sarasvatī of ignorant countryside manners [5]makes me [5]speak. Here is this kingdom of ours, which is equipped with a series of forts and heroes terrible on account of their unsurpassable valour, which is rich with a collection of [7]inexhaustible materials of enjoyment and which would [6]cause [6]torture to the heart of Mantharā. Hence accepting this (kingdom the government of) which has not been formed for the first time and favouring a little, this person (*i.e.* myself) who is a receptacle of the good fortune worthy of an attendant and without departing from the command of your father, may you pass in this place the fourteen [9]years prescribed by Das'aratha in such

विस्मयनीयानुभावमुनिवृन्दे मन्दाकिनीसन्दर्शनेन मन्दायमानजननीजन-वियोगदुर्दशश्चतुर्दश दशरथकथिताः [8]समाः समापयतु भवान् ” इति ।

तस्मिन्नित्थं प्रार्थनाभाजि सख्यौ [1]प्रत्याचख्यौ रामभद्रः प्रियोक्त्या मातुर्वाक्याद्वल्कलेनावृतं मे गात्रं क्षात्रप्रक्रियां[3] नार्हतीति ॥४९॥

† ततस्तदनुरोधेन[1] [2]रोधस्तरोरधस्तात्सुमन्त्रे नियन्त्रित‡रथ्ये दाशरथ्योरातिथ्यं समधुपर्कं कर्तुमिव मन्दमन्दमरविन्दवृन्दस्यन्दमान[3]मकरन्द-बिन्दु[4]सन्दोहवाहिनि वाहिनीतरङ्गमरुति [5]वाति, काननगमनावस्थां काकुत्स्थस्य प्रेक्षितुमक्षमायामिव [6]क्ष्माभृति चरमे तिरोहितायामह्नाम-धिदेवतायां, [7]संध्यां [7]चरमां रामः *समुपास्य तस्यां तरुमूलभुवि लक्ष्मण-कल्पितं पर्णतल्पमभजत ।

† ततस्तु तदनु ‡ रथ्ययोः * समाप्य

a way that the numerous sages may experience a surprise and your own despicable state resulting out of the separation from the mothers, may become light by beholding the river Mandākinī."

When that friend placed his request in this manner, Rāmabhadra [1]replied in pleasing terms thus—"My body which is wrapt with bark dress on the words of my mother, cannot have the [2]treatment relating to Kṣatriyas." [49]

Afterwards, Rāma had the horses stationed in [1]compliance to his[1]wish, by Sumantra under a tree on the [2]bank of the river; and as the wind of the waves of the river was gently [5]blowing laden with a [4]mass of [3]honey drops oozing from the grove of lotuses as though to offer a reception with Madhuparka to the two sons of Das'aratha and as the presiding lord of the day [5]disappeared on the Sunset [6]mountain as though he was unable to behold Rāma's state

रामे विदेहसुतया तरुमूलसंज्ञम्
अन्तःपुरं विशति लक्ष्मणसौविदल्लम्[1] ।
निध्याय तं नियमितामितबाष्पवृष्टिः
निद्रां [2]निरस्य [3]निषसाद निषादनाथः ॥५०॥

व्यतीतायां [1]विभावर्याम् §अर्यम्णि [2]मरीचिमालाहारिणि पूर्वोर्वीधर-मूर्ध्नि विरचितजटाबन्धौ (सह सीतया) दाशरथी भागीरथी[3]कच्छमगच्छताम् । तत्र रामः प्रहृष्टचेताः सीतामाचष्ट[4] ।

मेध्याश्वमार्ग[2]परिमार्गणसंभवस्य
दिव्यौषधीं कपिलकोपमहाज्वरस्य ।

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§ अर्यममरीचिवीचिमाला

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of exile in the forest, Rāma performed the [7]evening [7]rites and reposed on the leafy bed prepared by Lakṣmaṇa beneath that tree.

When Rāma together with Sitā entered the harem, namely the bottom of the tree, whose [1]door-keeper was Lakṣmaṇa, the lord of the Niṣādas seeing him and having suppressed a boundless stream of tears, [8]sat down [9]shaking off his sleep. [50]

[1]Night being over, when the [2]Sun encircled with his numerous rays appeared on the summit of the Eastern mountain, Rāma and Lakṣmaṇa, who had (by then) matted their hair, went (along with Sitā) to the [3]bank of the Ganges. There Rāma, with his mind delighted, spoke[4] to Sitā thus —

" Let us seek the [1]refuge of the divine Bhāgirathi, who was the heavenly cure for the burning fever of Kapila's fury which sprang from the [2]search of the course of the sacrificial

तातानुतर्पण[3]पचेलिमभागधेयां
भागीरथीं भगवतीं [1]शरणं भजामः ॥५१॥

तदनन्तरं रामः सान्त्ववचननिवारितसुमन्त्रः ससौमित्रिर्मङ्गलानि प्रार्थयमानया तया मैथिल्या सह गुहेनानीतां [1]नावमारुरोह। स एष निषिध्य निषादाधिपतेरनुगमनमपि [2]तूर्णमेव †[3]निस्तीर्णसुरसरित्पूरः संपूर्णसस्ये वत्साभिधाने जनपदे कृतपदश्चल*लक्ष्यवेधनचतुरश्चतुरो मृगान्निहत्य कुत्रचिद्वनस्पतिमूले निशामनैषीत्। ‡अन्येद्युर्वन्येन पथा प्रयातास्ते प्रयागे †[4]प्रतायमानहोमधूमप्राग्भारं[5] **भरद्वाजाश्रमं श्रयन्तः पश्चादभि‡‡वाद्य तममन्दहर्षं ††महर्षिमनेनादिष्टवर्त्मना वैकर्तनीपूरोपप्लवं[6] [7]प्लवेन

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† अवतीर्ण * चलल्लक्ष्य ‡ अन्येद्युः प्रभाते † प्रतीयमान
** भारद्वाजाश्रममाश्रयन्तः ‡‡ वन्द्य †† महर्षिजनेन

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horse and whose fortune [3]ripened with the offering of the libations to our fore-fathers." [51]

Afterwards, having prevented Sumantra with winning words, Rāma, together with Lakṣmaṇa and Sītā who was praying for the good (of her lord), mounted the [1]boat brought by Guha. And prohibiting the following of even the lord of the Niṣādas, he [3]crossed the stream of the divine river very [2]soon; and having set foot in the country rich in green plants and called "Vatsa," Rāma killed four deer, being skilled in striking (with his arrow) even a moving object, and spent the night in a strange place under a tree. The next day, proceeding by a forest route they came to Bharadvāja's hermitage in Prayāga, the [5]vicinity of which (hermitage) was being [4]occupied by sacrificial smoke; after saluting that great sage who was excessively delighted, they surmounted the [6]risk of the current of the Vaikartinī (river) with the help of a [8]bamboo [7]float (raft) following the course advised by him (the

[8]वैणवेन निस्तीर्थ शमधनजनसंविधानशमित*शात्रवसकलसत्वचरित्रविचित्रं ‡चित्रकूटाचलमभजन् ।

अनुजरचितपर्णागारहृद्यासु [2]माद्यत्-
[3]परभृत§गलचञ्चत्पञ्चमैरञ्चितासु§ ।
जनकदुहितृयोगाज्जातसाकेतसौख्यः
चिरमरमत रामश्चित्रकूटस्थलीषु[1] ॥५२॥

अथ 'मां वनवास[1]नैरस्यादपि ‡§नाम रामः समाह्वयेत्' इति †*प्रत्याशया [2]परतन्त्रः सुमन्त्रः कानिचिदहानि गुहसकाशे नीत्वा निराशस्ततः प्रतिनिवृत्तो निवृत्तोत्सवामयोध्यामासाद्य §§'निर्दाशरथिरयं समागतः' इति

* शात्रवसत्वचारित्रचारित्रं विचित्रम् ‡ चित्रकूटाचलम् अभजन्त § कुल § रञ्जितासु ‡§ नाम इति नास्ति क्वचित् †* प्रत्याशयो §§ निर्दाशरथिः सारथिरिति

sage) and reached the Citrakūṭa mountain which was strange on account of the conduct of various animals whose (mutual) hatred had been appeased as a result of the presence of the sages who were rich in tranquility.

Experiencing the happiness (he had enjoyed) in Ayodhyā because of the company of Jānakī, Rāma rejoiced for a long time in the natural (beauty) [1]spots of Citrakūṭa, which were charming with the leafy huts put up by his younger brother, and which were enchanting with the sweet cooings that issued from the throats of the [2]infatuated [3]cuckoos. [52]

Thereafter, Sumantra, having spent a few days with Guha [2]overpowered by the distant hope that Rāma [1]out of disgust for forest life may invite him (to stay with him), got disappointed and returned; having reached Ayodhyā which was devoid of rejoicing, alighted from the chariot the rumbling noise of whose axle got eclipsed by the woeful cries

*शोकातिरेकातुरपौरजनजनितदीनाक्रन्दमन्दीभूतनेमिघोषादवरुह्य, रथाद्दशरथं प्रयाणोन्मुखप्राणं [3]प्राणंसीत्। एतद्दर्शनेन विसंज्ञो दशरथः कौसल्यासुमित्राभ्यां, समाश्वासितः 'कथं यातं रामेण, कथं कथितं मैथिल्या, किंवृत्तः सौमित्रिः', इति मुहुर्मुहुरश्रुकुण्ठितकण्ठः सुमन्त्रमन्वयुङ्क्त[1]। सोऽपि राज्ञे व्यजिज्ञपत्। "देव, कथं ब्रवीमि? कठिनहृदयोऽहम्।

"सेवारसानुगतपौरमनोरथस्य
†दूरे रथस्य च सुतौ तव वर्तमानौ।
भूत्वा विदेहदुहितुर्नवसौविदल्लौ[1]
भागीरथीतटवने पथिकावभूताम् ॥५३॥

‡किंच ;

* शोकातिरेकात्पौर † पारे। ‡ किंतु

made by the citizens grieving with excessive sorrow and [3]saluted Das'aratha whose life was preparing to depart from him. At the sight of him Das'aratha became unconscious; (but) being brought back to his senses by Kausalyā and Sumitrā, he repeatedly [4]questioned Sumantra, with his throat choked with tears, thus—"How did Rāma depart? What did Sitā say? How did Lakṣmaṇa behave?" And he reported thus to the king—"My lord, how shall I describe, hard-hearted (that) I am!

"Your two sons, remaining at a distance from the chariot and the desire of the citizens who had followed them out of eagerness to serve, and functioning as the new (Chamberlains) [1]guards of Vaidehī, became pedestrians in the woods on Bhāgirathī's banks. [53]

And

देव त्वत्तनयस्य [1]कुन्तलभरं क्षीरैः स्वधेनूद्भवैः
सेक्तुं नालमरुन्धतीपतिरभूत्तस्याभिषेकोत्सवे ।
सिक्तो हन्त स एष मैथिलसुताबाष्पोदकोत्पादकैः
न्यग्रोधक्षरितैर्जटां रचयितुं क्षीरैर्निषादाहृतैः ॥५४॥

तस्या विदेहदुहितुः पदयोर्नखेषु
लाक्षां विनाप्यरुणिमा[1] सहसा बभूव ।
वन्ये पथि प्रियतमेन सह व्रजन्त्या
[2]वैवर्ण्यमाविरभवन्न कदापि वक्त्रे ॥५५॥

सीतापतेः [1]किसलयैः परिकल्प्य [2]तल्पं
संचार्य सत्वदमनाय निशासु दृष्टिम् ।
धन्वी तदंघ्रिभजनादिव पुण्यलभ्यात्
[3]अस्वप्न एव वनवर्त्मनि लक्ष्मणोऽभूत् ॥५६॥"

"My lord! even Arundhatī's husband (Vasiṣṭha) was not previleged to consecrate the [1]curly [1]mass (of [1]hair) of your son with the milk yielded by his own cow, on the occasion of his consecration; but alas! the same (hair) has now been fated to become matted with the milky juice [2]yielded by the *Nyagrodha*, which was brought by the Niṣādas and which brings tears to (the eyes of Sītā). [54]

"On the feet and nails of that Vaidehī, [1]redness appeared in a moment even without the application of the lac; but in her face no [2]change of colour [2]occurred at all, as she moved along with her dear husband in the sylvan paths. [55

"Having prepared with [1]tender [1]leaves a [2]bed for Sītā's lord and having directed his attention at nights for destroying the cruel animals, Lakṣmaṇa with bow in hand

एवं सुमन्त्रनिवेदितपुत्रचरित्रश्चरमगिरिशिखर[1]जुषि [2]निगमवपुषि [2]ज्योतिषि हृदयलग्नशोककशल्यां कौसल्यां [§]समाश्वास्य नरपतिरित्थमकथयत्—"पुरा खलु सरयू[3]रोधसि विविधतरुनिवह[4]पिहित[5]दिवस्पतौ मृगयास्पृहया कमपि समयमगमम् । तत्र ।

"तोयादान[*]सनाद[1]पुष्करगजभ्रान्त्या तपस्वी मया
विद्धः कश्चन शब्दवेधनविदा [2]पाथः [‡]सरय्वां हरन् ।
तत्पित्रोर्जरदन्धयोरनुमृतिं कर्तुं [3]चितिं[†] चिन्वतोः
शापो मय्यपतद्भवानपि सुतप्रेम्णा प्रणश्येदिति ॥

§ आश्वास्य * निनाद ‡ सरय्वा हरन् † चितां ।

remained [3]sleepless in the forest regions as though out of the merit achieved by attending upon his (Rāma's) feet." [56]

Being thus told of the state of his children by Sumantra, the king comforted Kausalyā whose heart was afflicted by the spear of grief, as the [2]Sun [1]reached the summit of the West-end mountain, and spoke thus—"Formerly, I once went with the intention of hunting on the [3]bank of the Sarayū, where the [5]Sun was [4]shut out by the dense grove of various trees. There,

"A certain sage who was filling (his pot with)[2] water in the Sarayū, was shot by me skilled in striking at an object in pursuance of the sound (made by it), with a mistaken notion that it was an elephant the [1]end of whose [1]trunk was producing a bubbling sound while drawing water in; and a curse of his parents, old and blind, and who were preparing a [3]pyre to die along with him (*i.e.* their son), fell on me, thus—'May you also die out of longing for your son.'" [57]

"अहं वैश्यस्य शूद्रायां जातस्तस्मान्न संभवेत् ।
ब्रह्महत्येति मामुक्त्वा स्वर्गतो दुर्गतो मुनिः ॥५८॥
"तदवश्यं [1]वश्य एवास्मि मृत्योः"इति [§]स्मृतिपथगतराम एव विरराम।
मुनिशापकृतोत्पत्तिर्विपत्तिर्निष्प्रतिक्रिया ।
ततो दशरथायाशु दिदेश [1]दशमीं [1]दशाम् ॥५९॥§
[†]नाक्रान्तस्त्रिदिवः परैः [1]सुमनसां कान्ता न बन्दीकृता
नाकीर्णं [3]पुरुहूतशासनधरैः साकेतबाह्याङ्गणम्[2] ।
नादिष्टाः सचिवाश्च भूतलपरित्राणाय यद्यप्यसौ
[4]नाकं शोकवशादगाद्दशरथो नास्थां वहन्वाहने[5]॥६०॥

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* नरपतिः श्रुतिमार्गगत० § एतदनन्तरम् 'किं बहुना' इति क्वचित्
† नाक्रान्तं त्रिदिवम्

"(And) having told me—"I am born of a S′ūdra woman to a Vais′ya; hence the sin of bringing about the death of a Brahmin cannot associate with you,"—the sage who was much distressed departed for heaven. [58]

"Hence, I am certainly [1]in the [1]grip of death"—with these words he became silent, Rāma coming back to his memory.

The calamity, which had its origin in the curse of the sage, was without any remedy; hence, it soon brought [1]death (the [1]tenth [1]state of love-lornness) upon Das′aratha. [59]

Heaven was not besieged by (gods') enemies; the wives of the [1]gods were not seized by (their) foes; the [2]yard outside the city of Ayodhyā was not crowded with the messengers carrying out the command of [3]Indra; the ministers were not instructed (by Das′aratha) to rule the earth; still he—Das′aratha—went away to [4]heaven, out of grief, not caring even for a [5]conveyance. [60]

अथ दशरथप्रशंसामांसलैः कैकेयीनिन्दाकन्दलितै रामगुणकीर्तन-गुणितैरवरोधवधूजन[2]परिदेवनारवैर्मुखरितेषु[1] दिङ्मुखेषु—

अभूद् [3]अराजकम्लान[2]सद्गणं गगनाङ्गणम् ।[1]
आलोक्येव तदा शान्तमशेषं च महीतलम् ॥६१॥

ततः प्रभाते वसिष्ठवचसा सचिवास्तैलद्रोण्यां[1] निक्षिप्य क्षितिपते-स्तनुं 'क्षिप्रमेव भरतमकथितदशरथकथा* एव आनयत' इति दूतान्के-कयेषु प्रेषयामासुः। तेऽपि जितपवनजव§वाजिसंकोचितपथान्[2]तुरगपतिपुरे †दुःस्वप्न[3]दूयमानमानसं भरतमभिवन्द्य गुरुनियोगं व्यजिज्ञपन्। सोऽयं

* ०कथमेव § यवनहय० † दुःस्वप्नैर्दूयमान०

Then, when the horizons were [1]ringing with the cries of [2]mourning of the ladies of the harem, which mostly devoted to the praises of Das'aratha, which pointed to insult Kaikeyī and which referred repeatedly to the virtues of Rāma,—

As though on beholding the [1]firmament of heaven whose numerous [2]stars had all become dim on account of the [3]absence of the[3] Moon, the entire earth became quiet, the numerous [2]good men whereof had become gloomy owing to the [3]kingless state of the country. [61]

Afterwards, in the morning, having deposited the body of the king in a [1]tank of oil in obedience to the words of Vasiṣṭha, the ministers sent messengers to the country of the Kekayas with the instruction—" Bring soon Bharata without relating to him the news (of the death) of Das'aratha". They too, having the distance reduced as it were by the horses who in their speed had surpassed even wind, reported the order of the ministers to Bharata whose mind was [3]troubled on account of bad dreams, after saluting him in the city of [2]As'vapati (Kekaya). And he, being permitted by his mother's father, Yudhājit, and with [4]anxiety due to

मातामहेन युधाजिता चानुज्ञातः कतिपयैरेव दिनैः [‡]अनिमित्तसंपातेन [4]सातङ्कः साकेतमाससाद ।

अतिचकितमतिः पुरैव पश्यन्पुरमयथापुरचारपौरवर्गम्* ।
न्यविशत भरतः परीतदूतः पितृ[†]भवनं [1]पितृकाननादनूनम् ॥६२॥

स पितरमनवेक्ष्य तत्र मातुः सदनगतः प्रणिपत्य तामपृच्छत् ।
क्व नु मम गतवान्पितेति सैषा [1]परुषतरं भरताय वाचमूचे॥६३॥

"[1]वनचर इव साकं मैथिलीलक्ष्मणाभ्यां
पितृविधिमभिरोद्धुं प्रस्थितो रामभद्रः ।
तदनु तव पितासौ कालधर्मानुयातः
त्वमनुभव यथेच्छं [2]निःसपत्नां धरित्रीम्" ॥६४॥

‡ अतिनिमित्तभूतसातङ्कः * ०पौरचारम् † पितृभवने पितृकाननादनूने

an affliction the cause of which was not known to him, arrived at Ayodhyā in a few days.

Bharata, surrounded by the messengers and at close quarters beholding the city whose residents were with an unusual behaviour, much puzzled at heart entered his father's apartment which was no short of a [1]cemetery. [62]

Not seeing his father there, he went to the apartment of his mother and after saluting her asked—"Where has my father gone?"; and she spoke to Bharata the following [1]very [1]harsh words :— [63]

"Rāma went away together with Maithilī and Lakṣmaṇa like a [1]forester, in order to obey the order of his father; afterwards, your father passed away (pursued the course of Death); you (can) freely enjoy the Earth [2]which has [2]no [2]rival (ruler)." [64]

[1]मयूरीव [2]महानागं कैकेयी केकयात्मजा ।
भारत्या भरतं चक्रे परिक्षुभितमानसम् ॥६५॥

तदनु भरतश्चिरतरं [1]विलप्य विलुप्यमानविवेकः कैकयीमकथयत्—

"[2]परिणतिपरुषाणां पाप्मनां [1]संनिपातात्
न हि भवसि चतुर्णां सा त्वमस्माकमम्बा ।
तदिह तनयवत्यः संलपिष्यन्ति [3]कामं
[5]श्रुति[6]पुटरचितार्तेस्त्वां [4]सवित्रीमकीर्तेः" ॥६६॥

तदनु तन्मुखादाकृष्टदृष्टिरनुजमिदमवादीत्—

"*अविरलमिनवंशं[1] दग्धुमाश्रित्य [2]तापं
जनमनसि [3]किरन्त्यां हन्त सत्यां भवत्याम् ।

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* अविकलम्

With these words Kaikeyī, Kekaya's daughter, caused Bharata become enraged at heart, just as the [1]pea-hen enrages a [2]ferocious [2]serpent, with her cry. [65]

Then, [1]having [1]wept for a long time, Bharata, his discretion failing him, addressed Kaikeyī thus—

"On account of the [1]conglomeration of sins which have been cruel in their [2]effects, you do not indeed deserve to be the mother of all the four of us. Hence in this world, women who own children will speak [3]freely about you as the [4]originator of the ignominy which would cause distress to the [6]cavities of the (listeners') [5]ears." [66]

After that, turning his look away from her face to his younger brother (S'atrughna), he spoke—

"Alas! having associated yourself with the Solar [1]race which is of unimpeded growth (like a [1]bamboo grove), when you are [3]pouring the [2]fire (of grief) into the minds of (its)

[4]अनुसवनमपापैर्देवता पूज्यमाना
वहति कथमिदानी[5]माश्रयाशाभिधानम्[5] ॥६७॥
"अविरत*कृषितान्तं [1]वत्समालोक्य धेनोः
अपि [2]§समजशतानां मातुरस्रं[3] बभूव ।
तदिह तनयशोकं संतरेदेकपुत्रा
कथय कथमिदानीं कोसलेन्द्रस्य पुत्री ॥६८॥
"अपिबदियममन्त्रे[3] [2]कालयोगान्नरेन्द्रे[1]
वरयुगरसनाभ्यां प्राणवायुं तदीयम् ।
[4]अपनगरममुष्या वर्तनं युक्तरूपं
[5]पितृवनवसुमत्यां क्वापि [6]वल्मीकवत्याम् ॥६९॥

* तृषितार्तम् § तनुज०

members in order to consume it how can the (fire) God, who is being honoured by the sinless (people) at [4]every [4]sacrifice, bear now the [5]name [5]'Consumer of its own[5] shelter'? [67]

"On beholding a [1]bullock which was much fatigued on account of ploughing continuously, [3]tears came even to (the eyes of) Kāmadhenu, the mother of hundreds of [2]calves; hence tell me now, how can the daughter of the king of the Kosalas, the mother of only one son, surmount the grief due to (the exile of) that son, in this world? [68]

" When [1]the king had no [3]counsel by the [2]power of [2]destiny, this lady sucked the breath of his life through the two boons, just as a serpent sucks the same of the [1]poison-doctor who is not proetcted by the [3]snake-charm by the [2]power of [2]fate. (Hence) her living [4]outside the [4]city, somewhere in the land of the [5]cemetery having [6]ant-hills, is only proper. [69]

"एषा निकृष्टमतिरात्मगुणोचितेषु
वंशेषु सत्सु बहुधा पिशिताशनानाम् ।
[1]माकन्दशालिनि वने विषवल्लरीव
हा हन्त केकयकुले कथमाविरासीत् ॥७०॥
"जन[1]नीतिविहीना मे जननी" (इ)ति स धर्मवित्।
[2]निरयात् [3]निरया द्वीरो [4]निरयादिव सानुजः ॥७१॥

[†]तत्र सामात्यः [†]समुपेत्य पत्युश्चिताधिरोहणमभिलषन्तीं कौसल्यां भरतः [3]शपथशतैर्निवार्य [‡]वसिष्ठादिष्टेन पथा दशरथाय (सदा यागशीलाय) [2]यायजूकाभिप्रेतं [1]प्रेतकृत्यमकरोत् ।

तातें [1]पितृवनं याते यातुं भ्रातृवनं तथा ।
भरतः प्रार्थयामास प्राञ्जलिः [2]प्रकृतीः [3]कृती ॥७२॥

† ततः † समुपेत्य इति नास्ति क्वचित् ‡ ०अधिष्ठितेन

"Ah ! alas ! whereas there are plenty of families of the demons suited to her own nature, how did this low-minded lady take birth in the Kekaya family, like a poisonous creeper which grows in a grove full of [1]mango trees ? [70]

"My mother is bereft of the [1]conduct of the ordinary man"—with these words that hero, who had the descrimination for duty, [2]came out of that [3]house, as if out of [4]hell, together with his brother. [71]

There, Bharata together with the ministers, having approached Kausalyā who was desiring to lay herself on the pyre of her husband, dissuaded her (from doing so) by means of hundreds of [3]conjurations; and on lines advised by Vasiṣṭha, performed such [1]funeral [1]rites of Das'aratha (who was always accustomed to conduct sacrifices), as were accepted in the case of the [2]performers of [2]sacrifices.

As his father departed to the [1]cemetery, [3]blessed

अथ ताभ्यां कौसल्यासुमित्राभ्यामन्तःपुरजनेन च साकमनुनीतो भरतो भवनमभजत। अथ यथाविधिविहितौर्ध्वदैहिकं[2] गमितचतुर्दश-दिवसं दिवसकरकुलहितेन* पुरोहितेन नगरवृद्धैश्च सार्धममात्याः समुपेत्य [3]†मुकुटस्य भरणाय प्रार्थयामासुः। ततस्तान्निर्बध्नतो[4] भरतः प्रत्यवादीत्—

"बहुभिरिह किमुक्तैस्त्यक्तसौमित्रि§वृत्तिः[1]
मुकुटमपि‡ वहेयं युष्मदाज्ञा हि पूज्या।
मम परमवकाशः[2] पर्णशालानुकूलः
क्वचिदपि [3]विपुलायां नास्ति चेद्दण्डकायाम्"॥७३॥

इत्युक्त्वा श्रीरामसेवोत्सुकमना निश्चक्राम। तत्र—

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* हितकरैर्नगरवृद्धैः † मुकुटभरणाय भरतं प्रार्थयामासुः § वृद्धिः ‡ अथ

Bharata, begged (leave) of his [2]subjects with folded hands, in order to go likewise to the forest of his brother. [72]

Afterwards being [1]importuned (by the minister), Bharata, together with those two (queens) Sumitrā and Kausalyā and the ladies of the harem, entered the palace. Then, after he had performed the [2]funeral [2]rites as prescribed by the sacred books and had passed fourteen days, the ministers, together with the preceptor (Vasiṣṭha), friend (and well-wisher) of the solar race, and the elderly citizens of the town, having approached Bharata requested him to wear the [3]crown. And, as they [4]compelled, he replied them thus—

" What is the good of speaking much on this matter? As your command is worthy of respecting, I should wear the crown too, departing from Lakṣmanṇa's [1]course, if only there be not even that much of [2]ground for me suitable for a hut anywhere in the vast Daṇḍaka forest?" [73]

Having replied thus, his mind being eager to serve Rāma, he set out. On that occasion,—

*अनुपधि रचयित्वा [3]सत्पथे [2]पांसुलत्वं
§सुजननयनसौख्यप्रातिकूल्यं[4] च कृत्वा।
नरपतिगृहमध्यात्तूर्णमुद्घूर्णमाना
[6]कुटिलगतिरुदस्थान्मन्थरा नाम [5]वात्या ॥७४॥
केशहस्तं स्वहस्तेन गृहीत्वा तद्वधोद्यतम्।
कौसल्या [1]वारयामास क्रुद्धं रामानुजानुजम् ॥७५॥

तत्र सान्तःपुर एव पुरान्निर्गत्य शिल्पिवर्गसमीकृतसरणिर्भरतः †पुरतः प्रसृतनरगजरथतुरगचरण[3]क्षुण्णक्षोणीतलसमुत्कीर्णेन[1] रेणुनिकुरुम्बेण[2] [4]जम्बालयन्नम्बरगङ्गां, गङ्गां च सुमन्त्रभणितगुणनिवहगुहानुमत्या निस्तीर्य दूरादेवाश्रमद्वारे‡ निवेशितबलभारो भरद्वाजाभिवन्दनमकरोत्।

* अनवधि § भुवन † 'पुरतः' इति नास्ति क्वचित् ‡ द्वारि

Having [1]freely displayed her [2]defiling nature in the [3]way *adopted by the [3]virtuous for Rāma's consecration and having created an [4]obstacle for the delight of the eyes of good men, the [5]hurricane Mantharā of [6]crooked [6]motion, whirling round, soon came out (of the inside) of the palace. [74]

Kausalyā[2]checked S'atrughna(Rama's younger brother's younger brother), who was angry and intent on killing her (*i. e.* Mantharā) holding with his hand her profuse hair. [75]

Thereupon, Bharata, together with all the ladies of the harem, having set out of the palace, had a road prepared by skilled workmen; [1]sullied the celestial Ganges with [2]clouds of dust [1]raised up from the surface of the ground [3]trodden by the feet of men, elephants, chariots and horses moving in front of him; crossed the Ganges with the permission of Guha whose numerous virtues were related to him by Sumantra; and having stationed his vast army at a distance, offered his

*Having freely caused dust in the region of the stars.

सोऽयं प्रीतमना *मुनिर्भरद्वाजो भरतं जननीजनमपि प्रत्येकमालोक्य सेनामप्याहूय [5]यथोचितमातिथ्यमकुरुत ।

तथातिथ्यं चक्रे भरतबलभाजां [1]तनुभृतां
भरद्वाजः सोऽयं भ्रुकुटिभटकल्पाखिलसुरः ।
तपस्तप्त्वा घोरं दिवि [2]सुमनसस्तत्फलभुजो
यथा तेषां [3]तोषं क्षणमभिलषेयुर्मुनिकृतम् ॥७६॥

[इति तद्दिनं दिनशतकल्पं तत्र नीत्वा मुनेर्निदेशेन[1] §सर्वे चित्रकूटवनोद्देशमविशन् । तत्र संन्यस्तसैन्यस्तत इतो गुहेन सह राममन्विष्यन्, हव्यगन्धिना [4]गन्धवहेन †धूमगन्धेन च दूरादेव [3]विभाव्यमानम्, ‡अचलमृगगणम्, अदृश्यरूपाभिर्वनदेवताभिरवकीर्यमाणबलिकुसुमम्,

* मुनिर्भरतं तज्जननी § सर्वेऽपि † होमधूमेन ‡ अचपलमृग

salutation to Bharadvāja at the entrance of the penance grove. And the sage Bharadvāja, pleased at heart, interviewing Bharata and the mothers separately and inviting the army too, [5]suitably accorded them a hospitable reception.

And that Bharadvāja, at whose frown all the gods would behave as his servants, gave such a reception to the [1]persons belonging to Bharata's army that even the [2]gods who enjoy the fruit of severe penance after practising the same, would desire to have at least for a moment the [3]rejoicing bestowed upon those soldiers by the sage. [76]

There, having thus passed the day which appeared as long as a hundred days, all of them entered into the Citrakūṭa forest-region, at the [1]direction of the sage. Stationing his army there and accompanied by Guha, searching for Rāma in every direction, Bharata arrived in [2]anxious [2]haste at Rāma's hermitage, (the identity of) which could be [3]inferred even from a distance by the [4]wind which smelt the sacrificial

अशेषपिशिताशनपिशाचोच्चाटनमन्त्रायमाणलक्ष्मणचापघोषश्रवणसमुचित-सामीप्यप्रदेशं, नूतनपरिकल्पितपर्णशालावास्तव्य[5]वैखानसकुटुम्बि[6]*निबिरीसभूभागम्, [7]अनोकहशाखावलम्बमानवल्कला जिनम्[8], §अमरतरुशाखापचितैरम्बरचरपति[9]पृतनागणकरकिसलयविमुक्तैरभिनवपल्लव[11]भङ्ग[10]शबलैरविरलैः कुसुमनिकरैरभ्यर्च्यमानजानकीनिवासतरुमूलवेदिकम्[12], आलक्ष्यमाणखड्गकार्मुक[13]निषङ्गम्, अतिथिजनसपर्यापर्युत्सुकसौमित्रिसमाहृतकन्दमूलफलकल्पितैकदेशम्, अविनाभूतजनकदुहितृचरणनलिनविन्यासम्, अपहसितसाकेतरामणीयकं, रामाश्रमं भरतः [2]ससंभ्रममभजत ।]

* निबिडित § असुं तरुशाखारचितैः

offerings and the smell of the smoke; which had herds of animals which did not run away (out of fear); which contained the flowers of worship poured down by the sylvan goddesses of invisible form; the vicinities of which were accustomed to the hearing of the twang of Lakṣmaṇa's arrow which served as the uttering of charms to oust out all the goblins that were in the form of demons; which region was [6]densely [6]occupied by the [5]forest house-holders residing in huts put up afresh; which had [8]deer-skin and bark garments hanging down from the branches of [7]trees; which had the [12]dias at the foot of the tree of Sīta's residence, worshipped with dense heaps of flowers that were offered from the tender leafy hands of the troops of the [9]army of Indra, that were plucked from the branches of the celestial tree and that were of a [10]variegated colour as they were with [11]bits of fresh twigs; which contained swords, bows and [13]quivers that were perceivable; a part of which was occupied by the roots and fruits gathered by Lakṣmaṇa eager to extend a reception to the guests; which was never dissociated with the impressions of the lotus feet of Janaka's daughter; and the beauty of which mocked at that of Sāketa (Ayodhyā).

अथावासं शान्तेरकृतसुकृतानामसुलभं
नवाम्भोदश्यामं नलिननयनं वल्कलधरम् ।
जटाजूटापीडं भुजगपतिभोगोपमभुजं
ददर्श [1]श्रीमन्तं [2]विपिनभुवि सीतासहचरम् ॥७७॥
ततस्तस्योपान्ते[4] जनकयजनाधीनजननां
ववन्दे वैदेहीं रजनिकर[2]रेखामिव [1]नवाम् ।
अरण्यानां पुण्यात्पदकमलमुद्रापरिचयात्
अयोध्या[3]सध्रीचीमविकलमवस्थां विदधतीम् ॥७८॥
[1]स्वतःसिद्धं यस्मिन्नितरदुरवापं विजयते
सुमित्रापुत्रत्वादपि जगति रामानुजपदम् ।
यदीयाक्षिद्वन्द्वप्रतिनिधि भवेदम्बुजयुगं
निशीथे [2]निर्निद्रं यदि तमपि साक्षादकृत सः ॥७९॥

Then, in that [2]forest region, he beheld that [1]illustrious companion of Sīta, an abode of tranquility, not accessible to persons who have not performed meritorious deeds, dark in complexion as a fresh cloud, with lotus-like eyes, a wearer of bark garments, bearing the crown of a mass of matted hair, and with arms resembling the body of a lordly serpent. [77]

Afterwards he saluted Vaidehī, whose birth was as the result of Janaka's sacrifice, who was by his (Rāma's) [4]side like a [1]new [2]digit of the moon and who was effectively bestowing on the forests a state [3]similar to that of Ayodhyā by the auspicious association of the prints of (her own) lotus feet. [78]

He perceived that Lakṣmaṇa too, to whom the title 'Rāma's younger brother'—which cannot be gained by a

तदनन्तरं मरुपथे [4]*पृथुतरग्रीष्मोष्मणि दैवात्कृतोपलम्भमम्भोरुह-तटाकं सुधा§सारपूरितापं [2]भूरितापः [3]सतृष्ण इव [1]कृष्णसारः †सरभसं समुपेत्य ‡पादयोर्निपत्य [6]चिरं [5]रुदन्दशरथकथां कथयित्वा मैथिलीसहिताय सलक्ष्मणाय रामाय शोकमूर्च्छां [7]प्रायच्छत् । **रामजननीजनोऽपि तत्र निपत्य सुचिरमरोदीत् ।

[3]वेलोल्लङ्घनमेतेषां शोकोदन्वति[1] [2]तन्वति ।
अगस्त्यायितमेतस्मिन्वसिष्ठेनात्मवेदिना ॥८०॥

ततः प्रतिपद्य संज्ञामनुज्ञया गुरोरमरसरिति विरचितसमुचितनिवाप-कृत्यं प्रणिपत्य §§रामं प्रतिनिवर्तयितुं भरतः ††प्रावर्तत । [3]विकर्तनकुलस्य

* प्रथिततर § धारा † सरभसमुपेत्य ‡ निपत्य पादयोश्चिरतरं
** एतद्वाक्यं नास्ति क्वचित् §§ राममसकृत्प्रवर्तयितुम् †† प्रार्थयत्

step-brother—is [1]applied [1]undisputedly although he is the son of Sumitrā, and a comparison to whose pair of eyes could be a pair of lotuses only if they remained [2]unclosed even during nights. [79]

[Afterwards, like an [1]antelope [2]highly [2]fatigued and [3]thirsty which runs in all haste towards a lotus-pond the water of which is saturated with particles of ambrosia and which is noticed by chance in a desert in the [4]very [4]severe heat of summer, he approached (Rāma) hurriedly, fell on his feet and [5]weeping [6]incessantly, having related Daśaratha's lot, [7]brought upon Rāma accompanied by Sīta and Lakṣmaṇa an unconsciousness resulting from grief. Having fallen down there, the mothers of Rāma also wept for a long time.

As the [1]ocean of grief of these persons was [2]growing [3]beyond [3]bounds, the part of Agastya was played by Vasiṣṭha, the wise sage. [80]

Then having saluted Rāma, who after gaining conscious-

यदनुकूलं, गुणगणस्य यदनुगुणं, यशोरूपस्य यदनुरूपं, समाचारस्य यत्समुचितं, प्राचीनभाग्यस्य यद्योग्यं, लोकगर्हणाय[4] यदनर्हं, [5]श्रुतस्य वा यत्सदृशं, तादृशमाशयं प्रकाशयन्ती भरतोपज्ञा[2] [1]विज्ञापना। तत्क्षणं [7]क्षणप्रभा[6]भङ्गुरलक्ष्मीसमावेशलक्ष्मणि क्षोणीपतिशतधृतोज्झिते मुकुटे विघटिताशं *सादरं प्रणिपत्य मां पादुकाभ्यां [8]परिष्कुरुतं युवामिति §रघुवरचरणौ स्वयमेव प्रार्थ्य †प्रतिश्रयितुं [9]स्थण्डिलशायि‡चरणमिव बभार भरतस्योत्तमाङ्गम्।

**त्वया मया च §§कर्तव्यः सत्यवाचः पितुर्विधिः‡‡।
इति [3]प्रत्यादिशद्रामो [1]भारतीमपि [2]भारतीम्॥८१॥

* रामं प्रणिपत्य सादरम् § चरणद्वयम् † परिरचयितुं ‡ चरितम्
** एतत्पूर्वम् 'तथाहि' इति क्वचित् §§ कर्तव्यम् ‡‡ वचः

ness had suitably performed the functions of offering libations in the divine river with the direction of the preceptor, Bharata began to persuade him to return (to the city). The [1]prayer, as [2]propounded by Bharata, was laying bare only such ideas as were approved by the [3]Solar Race, becoming of all good qualities, worthy of renown, in conformity with traditional custom, suited to the meritorious deeds of the previous births, unsuited to the [4]scandal of the common people and conformable with the [5]sacred [5]laws. At the same moment Bharata's head, which had shaken off the desire for the crown—the insignia for the association of Royalty which is [6]transient like [7]lightning, worn and left behind by hundreds of kings—eagerly fell at the feet of Rāma and itself petitioned to them—"You [8]deck me with the pair of your sandals" and assumed as it were the [9]state of a [9]person [9]lying on the [9]bare [9]earth being [9]under a [9]vow, to have its request granted.

"By you as well as by me the command of our father of truthful words must be carried out"—so did Rāma [3]answer to the[2] words[3] of[3] Bharata. [81]

*तत्र जाबालिप्रार्थनायामपि व्यर्थायाम्—

भरतस्तदनु प्रार्थ्य लेभे लाभविदां वरः ।
काकुत्स्थपादुकाकारं [1]महार्घं मुकुटद्वयम् ॥८२॥
स एष सानुजः [1]प्रायादयोध्यां भ्रातृशासनात् ।
अटवीं पितृसंदेशाद्ययौ रामः सलक्ष्मणः ॥८३॥
विलङ्घ्य विविधान्देशान्भरतो धृतवल्कलः ।
[1]विषयं §स्वमुपाश्रित्य [2]विषये विमुखोऽभवत् ॥८४॥

ततश्चायं 'यावदार्यस्य प्रत्यागमनं तावदयोध्यां नाध्यास्ये । तस्मिन्नवधिमतिक्रम्य [1]चिरायति †यदि सद्य एव [2]आश्रयाशमाश्रित्यापि‡ प्राणान्नन्दयिष्यामि' इति नन्दिग्रामसंज्ञमाश्रयमशिश्रयत्। दाशरथिरपि शम-

* 'तत्र' इति नास्ति क्वचित् § समुपाश्रित्य † 'यदि' इति नास्ति क्वचित्
‡ आश्रित्य प्राणानपि निन्दिष्यामीति

When Jābāli's request too failed in the matter.—

Then Bharata, the foremost among persons knowing their advantages, obtained, after requesting, a [1]very [1]precious pair of crowns in the form of Rāma's sandals. [82]

And that Bharata, together with his younger brother Śatrughna, [1]r e t u r n e d to Ayodhyā at his brother's behest; (while) Rāma, together with Lakṣmaṇa, went to the (Daṇḍaka) forest at his father's behest. [83]

Bharata dressed in bark, having returned to his own [1]country after crossing various countries, became averse to [2]objects of [2]pleasure. [84]

And thereafter, he resorted to the place called Nandigrāma, with the resolve—"I do not live in Ayodhyā until the return of my brother. If he [1]delays beyond the (fixed) period, I shall delight my lives by having recourse to [2]fire (*i e.* [2]Consumer of its own shelter), losing no time." Rāma too entered into

धनजनकथितनिशिचरगणरचितकदनपरिहरणाय [4]गहन[3]जठरमवजगाहे ।

विस्तीर्णाक्षैर्विपिनहरिणैर्वीतभीतिप्ररोहैः
दर्भग्रासेऽप्यकृतरुचिभिः सस्पृहं वीक्ष्यमाणः ।
रामः प्राप्य प्रकृतिमहितं[1] स्थानमत्रेर्महर्षेः
जग्राहास्य प्रमुदितधियः [2]प्रेमवर्यां [3]सपर्याम् ॥८५॥

सीतामप्यनसूयाभिधानास्य महर्षेः पत्नी स्वभूषणैरतोषयत् ।

[1]खण्डनाय वसुधावधूमनः[4]पुण्डरीक[3]तुहिनत्विषाम् [2]द्विषाम् ।
दण्डकावनमवाप राघवश्चण्डभानुरिव मेघमण्डलम् ॥८६॥

इति श्रीविदर्भराजविरचिते चम्पूरामायणे
अयोध्याकाण्डः समाप्तः

---

the [3]heart of the [4]forest to clear off the battles waged by troops of demons and related (to him) by the sages.

Being looked at eagerly by the forest deer, which had widenend their eyes as the occasions of fear were removed and showed no desire (for eating) even the mouthful of darbha grass, Rāma reached the place of the great sage Atri, which was [1]illustrious by its very nature and accepted a [2]loving [3]reception from the sage who was delighted at heart. [85]

His wife, Anasūyā by name, also gratified Sīta with her own ornaments.

For the [1]destruction of the [2]foes who were like [3]moons to the [4]lotus, namely the mind of his wife Earth, Rāma approached the Daṇḍaka, just as the Sun would approach an array of clouds. [86]

HERE ENDS THE AYODHYĀ-KĀṆḌA

SUBHASHITAS IN THE TEXT

१. आश्रुतस्य विफलत्वमस्ति चेत् , आः श्रुतस्य रचितोऽयमञ्जलिः ।
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२. क्षत्रधर्मोऽपि धर्म्यात्पथः प्रमाद्यापि वर्णाश्रमरक्षणतः समीचीनः प्रायेण पुरुषं निःश्रेयसे नियोजयेत्—P 28 *ll* 3-5

३. चन्द्रं विना तदुपलम्भनहेतुभूतं क्षीरोदमाश्रयति किं तृषितश्चकोरः ।
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